
KHULFAA E RASHIDEEN

HADHRAT ABU BAKR(R.A)

HADHRAT UMAR(R.A)

HADHRAT UTHMAN(R.A)

HADHRAT ALI(R.A)

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SAYYIDINA ABU BAKR (RadhiAllaahu-anhu)

INTRODUCTION

"If I had taken anyone besides Allaah as my friend I would have taken Abu Bakr", stated Rasulullaah (SallAllaahu alayhi wasallam). This concise and appropriate statement, bearing in mind the human behavioural tendency of like attracting like, confirms the deep-rooted love the Master had for the first senior citizen of Makkah to accept Islaam. Indeed Sayyidina Abu Bakr's (RadhiAllaahu-anhu) entire pattern of life mirrored Rasulullaah's (SAW) teachings to the minutest detail.

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) is one of the four loyal Companions of Rasulullaah (SallAllaahu alayhi wasallam) who is called Siddiq-e-Akbar.

His original name was Abdul Ka'ab, which Rasulullaah (SallAllaahu alayhi wasallam) altered to Abdullaah. He is named 'Siddiq' because when Rasulullaah (SallAllaahu alayhi wasallam) declared that Allaah had made him His Rasul and he instantly came into Rasulullaah's presence and proclaimed his belief in Muhammad's (SallAllaahu alayhi wasallam)) Risalaat and stated: *"O my master You are truthful. Allaah has surly made you His Rasul"*. 'Siddiq' also means a friend, and he was Rasulullaah (SallAllaahu alayhi wasallam) true friend. Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was born two years after Rasulullaah (SallAllaahu alayhi wasallam). Rasulullaah (SallAllaahu alayhi wasallam) and Hadhrat Abu-Bakr (RadhiAllaahu-anhu) are decedents of one common

paternal grandfather. Hadhrat Abu-Bakr (RadhiAllaahu-anhu) knew every Arab household and he also knew the family tree of everyone's forefathers. Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was a super authority in the knowledge of family names.

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was a distinguished businessman. He initiated a business at the age of 18. He travelled abroad. He was seasoned and he learnt abundantly about various cities, the honourable and wicked people and their dwellings. He had humane sentiments and gave generously to the destitute and impoverished. He cared for the poor and needy and served people properly and thoughtfully. He had a extremely chaste character. He was very righteous and affluent.

The Makkan's utmost trust in him to the extent that no sooner anyone accumulated some money for himself he deposited it with Hadhrat Abu-Bakr (RadhiAllaahu-anhu), and whenever he required it he retrieved it. When he became an Muslim he complimented Rasulullaah (SallAllaahu alayhi wasallam) before every friend and acquaintance, stating: *"What magnificent things Rasulullaah (SallAllaahu alayhi wasallam) is teaching the people, such as : 'Do not speak lies, do not do evil. Believe in One Allaah. Do not be cruel to anyone. Do not worship idols. Do not usurp the rightful person's proper rights unjustly. Do not steal anyone's property. Do not breach promises. Do not render promises to perform some work you can not do."*

And he expounded to people in such pleasant words that whoever listened to him reflectively would become a Muslim.

SAYYIDINA ABU BAKR (RadhiAllaahu-anhu)

INTRODUCTION

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And he expounded to people in such pleasant words that whoever listened to him reflectively would become a Muslim.

Through his endeavours many distinguished people of Makkah accepted Islaam. Hadhrat Talha (RadhiAllaahu-anhu) and Zubair (RadhiAllaahu-anhu) became Muslims. Hadhrat Sa'ad bin Waqqas, Sayyidina Abu Bakr (RadhiAllaahu-anhum) became Muslims. All these were respectable people of Makkah. Many others accepted Islaam too.

There were a handful of Muslims in Makkah, and the enemies regularly waited for an opportune occasion to assault Rasulullaah. It is narrated that Rasulullaah (SallAllaahu alayhi wasallam) was once performing 'Tawwaf' of the Ka'bah. The enemies indicated to one another, *"This is the very Muhammad (SallAllaahu alayhi wasallam) who expresses ill of our idols"*.

After listening to this talk Rasulullaah (SallAllaahu alayhi wasallam) said: *"Undoubtly I do not consider the stone idols as being deserving of worship."* On hearing this the adversaries equipped themselves to assault Rasulullaah. When Siddiq-e-Akbar (RadhiAllaahu-anhu) obtained this news he came dashing, and, after shielding Rasulullaah (SallAllaahu alayhi wasallam) he exclaimed: *"You villains! Do you not have any shame! You are equipped to assault a person merely because he says that Allaah is One and He has no partner!"* Then he slapped some of them and pushed others away. In outrage the enemies charged Hadhrat Abu-Bakr (RadhiAllaahu-anhu) from all directions and battered him so viciously that his head bled. Fortunately, Hadhrat Abu-Bakr's (RadhiAllaahu-anhu) family members arrived and rescued him.

Hadhrat Aeysha (RadhiAllaahu-anhu) frequently used to describe: *"In trying to shield Allaah's Rasul my Father's skull was clubbed, fractured severely, and hair fell off*

wherever the hand was placed." But Hadhrat Abu-Bakr (RadhiAllaahu-anhu) felt content that no harm was caused to Rasulullaah's (SAW) blessed body. This phase was so arduous that numerous people left Makkah and emigrated to Abyssinia, leaving their homes behind.

Groups of influential and wealthy individuals used to thrash their slaves who had accepted Islaam, stating: *"Abandon Islaam and speak heinously of Muhammad (SallAllaahu alayhi wasallam)." When Abu Bakr (RadhiAllaahu-anhu) was informed about them, he purchased these slaves from the affluent masters at any rate they demanded. He then freed them, stating: "Labour strenuously, eat and drink like ordinary people, do not be influenced under anybody's stress and harassment". And in this manner he would save the lives of these defenceless people.*

Rasulullaah (SallAllaahu alayhi wasallam) even told Hadhrat Abu-Bakr (RadhiAllaahu-anhu) to emigrate to Abyssinia. He proceeded, although, feeling depressed, but he returned. The event concerning his proceeding and returning is very captivating.

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) departed for Abyssinia. He had just reached the border of Abyssinia called Bakrul Ghamaad, when he met a chief whose name was Ibn ud Daghna. He knew Hadhrat Abu-Bakr (RadhiAllaahu-anhu) very well and revered him too. When Ibn ud Daghna saw him, he exclaimed: *"Abu Bakr! Where are you going?"*

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) answered: *"The opponents do not allow me to worship Allaah in Makkah. Allaah's domain is not tiny. I am proceeding somewhere where I will worship Allaah"*.

Ibn ud Daghna said: *"This can never occur! Go back. What authority has anyone to tell you such a thing! You are under my custody and responsibility!"*

Ibn ud Daghna came to Makkah and called all the high-ranking people and proclaimed: *"You villains! You are expelling such a person from Makkah who attends to people tenderly, aids the destitute, is useful in troublesome times, and safe-guards your money".*

The enemies asked: *"Who is that?"*

Ibn ud Daghna replied: *"Abu Bakr".*

All of them retorted: *"We are not disputing Abu Bakr in any manner. We only detest him on one point, that is, he recites the Qur'aan and weeps. And he recites in such a pleasing voice that when our women and children listen to it they begin to sob and become influenced.*

You tell to us if our women and children become Muslims, and leave us behind and go over to the Muslims, then what will transpire?"

"Explain to him to recite the Qur'aan softly and worship secretly - we don't have any ill-feeling towards those things."

Ibn ud Daghna said: *"I have retrieved him from Barkul Ghamad. He departed from Makkah and was on his road elsewhere. I have brought him back under my custody. If any one were to be informed that the Makkans have expelled a person of the calibre of Abu Bakr he would spit in your faces. The idol-worshippers and the worshipper of One Allaah are both human beings, and humanity must be revered."*

A few days lapsed after Ibn ud Daghna had expressed these words when Hadhrat Abu-Bakr's (RadhiAllaahu-anhu) ecstasy in worshipping Allaah and enthusiasm in reciting the Qur'aan compelled him, to recite the Qur'aan loudly. When he was overwhelmed he would sob.

The Makkans reported this to Ibn ud Daghna who questioned Hadhrat Abu-Bakr (RadhiAllaahu-anhu) concerning it. Hadhrat Abu-Bakr (RadhiAllaahu-anhu) responded simply: *"The authority of Allaah and His Rasul Muhammad (SallAllaahu alayhi wasallam) is adequate for me. Your custody can remain with you."*

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was very knowledgeable and exhausted abundant time in prayer.

When the "hijrat" occurred most the Muslims in Makkah migrated to Madinah with the permission of Rasulullaah (SallAllaahu alayhi wasallam). Hadhrat Uthman (RadhiAllaahu-anhu) and Hadhrat Umar (RadhiAllaahu-anhu) also departed, but Hadhrat Ali (RadhiAllaahu-anhu) and Hadhrat Abu-Bakr (RadhiAllaahu-anhu) did not proceed. These two faithful men remained behind in Makkah-awaiting the order.

Rasulullaah (SallAllaahu alayhi wasallam) and Sayyidina Abu Bakr (RadhiAllaahu-anhu) were companions in the "Hijrat".

Hadhrat Siddiq-e-Akbar was well known. Wherever they travelled the people identified him and inquired: *"Who is the gentleman with you?"*

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) would respond: *"This is my guide."*

People understood that it meant: *"one who showed the road"*, while Hadhrat Abu-Bakr (RadhiAllaahu-anhu) meant: *"One who emancipated people from fallacy and exhibited the genuine path."* Both meanings could be deduced from just one sentence.

Although Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was two years younger than Rasulullaah (SallAllaahu alayhi wasallam) some of his beard's hairs were black, while others were white, but all of Rasulullaah's (SallAllaahu alayhi wasallam) hair was black, that is why the people of Madinah did not identify Rasulullaah (SallAllaahu alayhi wasallam) and mistook Siddiq for Rasulullaah (SallAllaahu alayhi wasallam). When Hadhrat Siddiq Abu-Bakr (RadhiAllaahu-anhu) shaded Rasulullaah (SallAllaahu alayhi wasallam) with his sheet in the extreme heat, the people of Madinah then perceived that the person on whom the shade was cast was, in fact, Rasulullaah (SallAllaahu alayhi wasallam).

NOW READ A VERY CAPTIVATING STORY

When Siddiq Akbar accompanied Rasulullaah (SallAllaahu alayhi wasallam) from Makkah he went with whatever wealth there was in the home. When his father, Abu Quhaafa, discovered that his son had departed from Makkah he approached his grand-daughter, Asma. Emotionally distressed, he inquired: *"Has Abu Bakr hauled all the household items with him as well?"*

Asma consoled her 83 year-old grandfather whose eyesight was deteriorating, by expressing: *"Oh grandfather! My father has placed bags filled with money in the cupboard. Look!"* The plan devised was thus: she stuffed those bags with flat stones and wrapped these with a cloth. She held

her aged grand-father's hand and placed it on the cloth. Abu Quhaafa feeling satisfied remarked: *"He has left abundant behind, there is no necessity to be alarmed."* Then Abu Jahl came to Hadhrat Siddiq's home and made defenceless Asma a target of his wrath. Furiously, he interrogated: *"Where has your father gone?"* Asma spoke: *"What do I know. Do I move everywhere my father?"* Abu Jahl slapped Asma so hard on the face that her earring dislodged and fell at some distance. Hadhrat Abu Bakr knew that the enemies would harass his children and cross examine them after beating them up, but everything was endurable for the life of Rasulullaah (SallAllaahu alayhi wasallam).

THE ENEMIES BECOME ANXIOUS

When the Muslims commenced departing from Makkah for Madinah the enemies became apprehensive that if the Muslims gathered fortitude and became forceful after joining up resources with the people of Madinah then they will terminate their trade whenever they desired because all business caravans had to pass through Madinah. Goods worth huge amounts of money would be laden on the caravans.

They had this fear also that this was just the preliminary status. If the Muslims became deep rooted then it could transpire that the entire activity of worshipping idols would become obsolete.

Thus in the second year of Hijrat the enemies of Islaam formulated a strategy to equip a huge army and pulverise the Muslims of Madinah. The army of one thousand mounted soldiers had sufficient equipment and supplies and piles of arms. This information reached Madinah. Muslims

were a hand full and feeble. They were homeless but had firm faith in Allaah. They did not relinquish hope in Allaah. Three hundred and thirteen Muslims assembled together. The Muslims believed that if they were killed they would become "shaheed" (Martyrs). They would proceed directly to "Jannat". A death of honour is better than a life of humiliation. Death must come some day; either by fighting, by taking ill, or by dropping off a camel or horse - death is inevitable. The enemies were haughty of their larger numbers whilst the Muslims depended on Allaah's aid. The Muslims stated: *"We are endangering our lives for defending Allaah's Deen. We despise nobody, we do not desire to seize anyone's property. If we drive out the enemies we will become renowned and feel pleased that Allaah's enemies have been killed."* The "Sahabah" pitched a small tent at the side of the battlefield in which Rasulullaah (SallAllaahu alayhi wasallam) tarried.

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) guarded it with a naked sword.

In this very same battle Hadhrat Abu-Bakr (RadhiAllaahu-anhu) confronted face-to-face with his son Abdur Rahman, who was not a Muslim yet.

After Hadhrat Abdur Rahman became a Muslim he used to say: *"Father! There was such a moment in the battle of Badr when you were partially unobservant. If I wanted to, I could have killed you, but I left you alone"*. Hadhrat Abu-Bakr (RadhiAllaahu-anhu) smiled and said: *"But if you would have been unmindful I would never have left you as you were then an enemy of Allaah and His Rasul."* This was the Battle of Badr. Badr is the name of a well.

RETRIBUTION FOR IMPOLITENESS

Everyone will certainly receive punishment for disobedience to Allaah and rudeness to Rasulullaah (SallAllaahu alayhi wasallam), sooner or later. The dauntless Makkan warriors came to the battle of Badr and those who had been uncivil to Rasulullaah (SallAllaahu alayhi wasallam) were defeated. Once when the Rasulullaah (SallAllaahu alayhi wasallam) was performing Salaat in the Ka'bah and whilst in "Sajda", Abu Jahl displayed impudence by dropping a camel's intestines on his shoulder. Rasulullaah (SallAllaahu alayhi wasallam) supplicated in "Sajda" for as long as the intestines were not removed. And then, the enemies roared with laughter thunderously. Rasulullaah (SallAllaahu alayhi wasallam) supplicated to Allaah by mentioning each individual's name: *"O Allaah! annihilate Amir bin Hisham (Abu Jahl), Oh Allaah! devastate Utba, Shaiba, Waleed, Ummaya and Uqba."* All of them were killed in the Battle of Badr.

THE BATTLE OF UHUD

In the Battle of Uhud prominent Muslims ran away momentarily but Hadhrat Siddiq Akbar remained with Rasulullaah (SallAllaahu alayhi wasallam).

PEACE TREATY OF HUDAIBIYA

The event is extensive. What follows is a brief but concise account. Those who arrived from Makkah remember the jungles, fields and alleys of Makkah.

When Rasulullah (Sallahu Alahi Waslaam) departed from Makkah he sadly looked at the Ka'bah and expressed: *"Oh Ka'bah You are most revered to me in the world."* All the

Makkans longed for some opportunity to arrive so that they could go to Makkah. Eventually Rasulullaah (SallAllaahu alayhi wasallam) made intention to proceed to Makkah and stated : *"We are all going for a small Haj ,i.e. Umra."*

The order was issued that they should go around only taking their swords. They travelled some distance when spies provided the news that the Quraish were remarking that they would not allow Muhammad (SallAllaahu alayhi wasallam) entry into Makkah.

When Rasulullaah (SallAllaahu alayhi wasallam) was informed that the Makkans were bracing themselves for war he encamped at Hudaibiya, a days journey from Makkah. Hudaibiya was a well's name and the place also became known by the same name. Some people near Makkah entered into a pact with Rasulullaah (SallAllaahu alayhi wasallam), agreeing that they would not battle against each other. They also expressed that they would aid one another when the time arrives, and if any one of the two parties had an enemy who was causing hardship, then the other party will provide information after seeking the enemy out. Notwithstanding, these people were not Muslims but they were faithful to what they said or pledged. Among them was a person named Budail who was the chief of a prominent clan. When Budail discovered the plan of the Makkans - that they were preparing to fight - he conveyed this information to Rasulullaah (SallAllaahu alayhi wasallam).

Rasulullaah (SallAllaahu alayhi wasallam) said: *"Budail! Inform them that we are only proceeding for Umra, not for battle. Combat is not a proper thing. As it is the Quraish have no strength left. Confrontation has torn them to*

pieces. It will be good if there can be an agreement for peace for a few days."

The question arose : who must be deputed to negotiate peace with the Makkans. Rasulullaah (SallAllaahu alayhi wasallam) chose Hadhrat Umar (RadhiAllaahu-anhu). Hadhrat Umar (RadhiAllaahu-anhu) presented this reasoning, *"I do not have any relatives in Makkah, and the people are rigorously opposed to me. If it is appropriate then select someone else".* It was designated that Hadhrat Uthman (RadhiAllaahu-anhu) should proceed and negotiate among his near relatives. It was just a matter of awaiting Hadhrat Uthman's (RadhiAllaahu-anhu) return and conveying the response when the rumour spread that the Makkans had martyred Hadhrat Uthman (RadhiAllaahu-anhu). Rasulullaah (SallAllaahu alayhi wasallam) expressed : *"If it's true, then Uthman's blood is not inexpensive. Revenge will definitely be rendered."* After he then took an oath of loyalty with each companion under an acacia tree.

Rasulullaah (SallAllaahu alayhi wasallam) sat under the tree. The Muslims approached one-by-one, placed their hands on the hands of Rasulullaah (SallAllaahu alayhi wasallam), and pledged to sacrifice their lives in the path of Allaah, and not to abandon the battlefield.

BAI'T-E-RIDWAAN

The name of this pledge is Bai't-e-Ridwaan, and it has been narrated in the Qur'aan in this way: *"Allaah was definitely pleased with those Muslims who took an oath with you under the tree, and Allaah knew whatever was in their hearts."*

The Quraish sent their delegate with a message : *"We will enter into peace with them on the condition that Muhammad (SallAllaahu alayhi wasallam) retreats this year and returns next year."*

One of the conditions of this pact was also :

"If any Makkan, Muslim or non-Muslim, runs away to Madinah and desires to dwell there, he must be returned. But if any Muslim from Madinah decides to come to Makkah in this period he will not be returned."

By coincidence, there was at this time a Muslim named Abu Jandal who escaped from the Makkans and arrived at Hudaibiya. The Makkans tormented him enormously. He collapsed before the Muslims. There were chains on his legs and abrasions on his body. By looking at him all the Muslims began feeling uncomfortable; but the signature had already been inserted on the pact. Rasulullaah (SallAllaahu alayhi wasallam) requested the delegate to approve an exception for Abu Jandal from this condition, but the delegate declined.

Hadhrat Umar (RA) said: O Rasul of Allaah! Are you not the Rasul of Allaah ? Are we not on the right ? Then why should this humiliation be endured ?"

Rasulullaah (SallAllaahu alayhi wasallam) answered : *"There are two facts : I am the Rasul of Allaah and we are on the right; but I cannot take any move against Allaah's decrees. This is Allaah's Decree; whatever I am doing is by Allaah's Command"*.

Hadhrat Umar (RadhiAllaahu-anhu) came to Hadhrat Abu-Bakr (RadhiAllaahu-anh u) and reiterated these truths with great dissatisfaction.

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) retorted: *"Umar be careful what you are saying ? Muhammad (SallAllaahu alayhi wasallam) is Allaah's Rasul, and whatever he does it by the Command of Allaah."*

This event makes us perceive Hadhrat Abu-Bakr's (RadhiAllaahu-anhu) weightiness of Imaan, His love for Rasulullaah (SallAllaahu alayhi wasallam) and proximity to the position of Risalaat since Hadhrat Abu-Bakr (RadhiAllaahu-anhu) comprehended secrets which other eminent Sahabah did not. And he did not voice a word of objection verbally. He understood that whatever was transpiring was because of the Commands of Allaah. Subsequently Surah-Fath was revealed, and even Hadhrat Umar (RadhiAllaahu-anhu) acknowledged that this was undoubtedly a victory since Allaah has said it was a manifest victory.

THE ENTIRE HOUSEHOLD IN THE PATH OF ALAAH

Hadhrat Siddiq Akbar's sacrifices were also such that whoever hears about them is left surprised.

In the ninth year of Hijri, Rasulullaah (SallAllaahu alayhi wasallam) was informed that the Romans were mustering forces to assail the Muslims. On receiving this news Rasulullaah (SallAllaahu alayhi wasallam) also instructed that preparations be under-taken. An army of 30,000 Muslims was made ready.

The condition due to the lack of equipment was such that 18 people had to share one conveyance. There was a shortage of food and water. They survived by chewing the leaves of trees. When Rasulullaah (SallAllaahu alayhi

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Hadhrat Umar (RadhiAllaahu-anhu) approached Rasulullaah (SallAllaahu alayhi wasallam) with his possessions: money, utensils, and goods. So Rasulullaah (SallAllaahu alayhi wasallam) asked: *"Umar! What have you left behind at home?"* He answered: *"O Rasul of Allaah! Half of my belongings are at home, and half before you"*.

But when Hadhrat Siddiq Akbar (RadhiAllaahu-anhu) possessions and wealth arrived, and Rasulullaah (SallAllaahu alayhi wasallam) inquired: *"Abu Bakr! What have you left behind at home?"* He answered: *"Allaah and his Rasul-, I am sacrificing everything in the Path of Allaah."*

Why do you agitate about life, goods and children?
When you have made him your lover then you have acquired both the worlds.

What can both the worlds do - they only aspire for you?
Hadhrat Umar (RadhiAllaahu-anhu) used to remark : *"Even on this opportunity I could not match Hadhrat Siddiq (RadhiAllaahu-anhu)."*

HADHRAT SIDDIQ AKBAR (RADHI-ALLAAHU-ANHU) WAS MADE THE AMIR OF THE HAJ

During that year Hadhrat Rasulullaah (SallAllaahu alayhi wasallam) deputed Hadhrat Abu-Bakr (RadhiAllaahu-anhu)

as the Amir of the Haj group to Makkah. Hadhrat Sa'ad bin Waqqaas (RadhiAllaahu-anhu), Hadhrat Ali (RadhiAllaahu-anhu), and Hadhrat Abu Huraira (RadhiAllaahu-anhu) also accompanied them. Three Hundred Hajis departed for Haj under the Amirship of Hadhrat Siddiq Akbar (RadhiAllaahu-anhu).

When they arrived in Makkah, Hadhrat Abu-Bakr (RadhiAllaahu-anhu) explained all the rules of Haj. He delivered sermons. After reading the verses of Surah Baraa'at, Hadhrat Ali (RadhiAllaahu-anhu) declared that henceforth no Non-Muslim and idol-worshippers were permitted to perform Haj, nor was any person permitted to make "Tawaaf" naked.

This proclamation was made very vigorously in the whole of Makkah.

Hadhrat Abu Huraira (RadhiAllaahu-anhu) yelled so loud and so often that while announcing his voice became gruff.

The Qur'aan has termed this Haj as *"Haj Akbar"*.

FIRMNESS OF INTENTION

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was very firm in his intention. Whenever he intended to do anything he did not shift his attention no matter how many difficulties there might be. After Rasulullaah's (SallAllaahu alayhi wasallam) demise there was a general uprising among the Arabs.

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Some said: *"We shall perform Namaaz, observe fasts, but we won't give Zakaat".* Some joined them.

Some thought: *"This is a good opportunity. Why don't we become Rasulullaahs ourselves? People will join and honour us. They will listen to us."* Some joined them.

Very good people began having misunderstandings and said: *"If anyone believes Allaah to be One, performs Namaaz, and observes fasts, but hesitates to give Zakaat he must be left alone".*

But Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was as firm as a mountain. If anyone said such a thing he would get angry and said: *"Is the Islaamic Law, which Allaah has made a play thing that a person turns to any side he likes? Never! Not even the slightest change must be made to whatever teaching Muhammad, the Rasul of Allaah, (SallAllaahu alayhi wasallam), has imparted to us! Even if a leather strip of a shoe has been taken for Zakaat in the past I will also do the same. Oh Muslims! What has happened to you? Up to the time you had not become Muslims you were scared for fighting against lions. And now that you are Muslims (and) have gained the bounty of Islaam you are moving back through fear. To-day these people say, 'We shall not give Zakaat', tomorrow they will say, 'We shall not perform Namaaz', then they shall say, 'How can we fast during the severity of summer?' You must keep fearing them and believing their talks! Sacrificing one's life for the sake of principles is acceptable, (but) principles must not be given up for the sake of power and (one's) life. This shall never happen! This ought never happen! I shall fight them alone!"* After saying this he grabbed his sword and stood up. This is bravery and strength of opinion. This is courage and power of faith (Imaan)! If he would have

shown the slightest weakness at this time, one important principle of Islaam would have come to an end.

Rasulullaah (SallAllaahu alayhi wasallam) had said: *"If you will make Abu Bakr the leader after me you will find him to be strong, trustworthy and eager for the (rewards of the hereafter)."* Now we see how correct this statement was.

ANOTHER INCIDENT

In the eighth year after Hijrat a battle between the Muslims and Romans had taken place in which such Muslims were made "Shaheed" (Martyred) whom Rasulullaah (SallAllaahu alayhi wasallam) loved very dearly.

A few days before Rasulullaah (SallAllaahu alayhi wasallam) passed away he prepared an army of 700 soldiers to seek vengeance for that battle, in which brave men like Hadhrat Umar (RadhiAllaahu-anhu) had also joined. The army hadn't been sent out when Rasulullaah (SallAllaahu alayhi wasallam) passed away.

Now the first question to arise was: Should this army be sent out or held back? Many Muslims were of the opinion that since new uprisings were starting all the time, the protection of Madinah was necessary. It could not be known when these senseless people might attack Madinah; therefore this army should not be sent out. These people used to say: *"There is a select group of brave Muslims in this army. If the army will be sent out, then the courage of the opponents will increase".* The second question was who should be the commander-in-chief of this army?

Rasulullaah (SallAllaahu alayhi wasallam) had arranged this army under the leadership of Usama (RadhiAllaahu-anhu), and Usama was the son of Hadhrat Zaid, who was Rasulullaah's (SallAllaahu alayhi wasallam) slave. This fact could not be understood that people belonging to higher (better) tribes should be under the command of Usama (RadhiAllaahu-anhu) although mention of this fact was already made when Rasulullaah (SallAllaahu alayhi wasallam) had made him commander-in-chief, but Rasulullaah (SallAllaahu alayhi wasallam) had silenced everybody by giving this reply: *"Before this you people had also pulled faces when you had to be under the command of his father, Zaid. But now you are Muslims. No one in Islaam is either of high or low rank. In Allaah's opinion the high-ranked are those that fear Him. So has your old behaviour shown out again? Zaid was also capable of being commander-in-chief. There should be no question of cast and class"*. Rasulullaah (SallAllaahu alayhi wasallam) had given this answer with so much unpleasantness that none had the courage to say anything once again.

The feeling showed out again, and a request for making someone else the commander-in-chief was made through Hadhrat Umar (RadhiAllaahu-anhu). When Hadhrat Umar (RadhiAllaahu-anhu) explained the desire of the people to Hadhrat Abu-Bakr (RadhiAllaahu-anhu) he (i. e. Hadhrat Abu-Bakr RadhiAllaahu-anhu) became restless and angry. He got up, and after having placed his hand on Hadhrat Umar's (RadhiAllaahu-anhu) beard said: *"Umar! What are you saying? Over one whom the chief of both the worlds has made the commander-in-chief what power has Abu Bakr to appoint someone else in his place?"* He continued: *"Nor can it happen that the army should not be*

sent out. This shall happen and this ought to happen! The army shall certainly be sent out and Usama (RadhiAllaahu-anhu) shall remain the commander-in-chief. Yes! With Usama's permission I wish to keep you back so that the people of Mada'inah may gain benefit in (matters of) advice through your intelligent opinions.

The truth is that Islaam looks at capability, fear of Allaah, piety and fair dealings.

There is no favouritism towards family members and relatives in Islaam (such as): *"This is my brothers son, this is my sisters son, this is my father or mothers relative. Islaam does not tolerate such things"*.

Then Hadhrat Abu-Bakr (RadhiAllaahu-anhu) went to bid farewell to Usama's (RadhiAllaahu-anhu) army in such a way that Usama was riding a horse and Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was running, on foot, alongside him. Who, Abu Bakr? Rasulullaah's (SallAllaahu alayhi wasallam) successor, his companion of the cave, the leader and Khalifa of the Muslims, about whom the Rasulullaah (SallAllaahu alayhi wasallam) had said: *"After me you must follow Abu Bakr"*. Whom Rasulullaah (SallAllaahu alayhi wasallam) appointed as the Imaam during his fatal illness, and he made Abu Bakr (RadhiAllaahu-anhu) stand in the same "mihraab" (arch of the mosque) where he stood himself.

Whenever Usama (RadhiAllaahu-anhu) said: *"O Khalifa of Rasulullaah (SallAllaahu alayhi wasallam)! Either you ride the horse or I get off"*. Hadhrat Abu-Bakr (RadhiAllaahu-anhu) said: *"Neither of which will happen Usama! beware do not get off the horse. If my feet become covered with dust in the path of Allaah it is a great reward for me. No! No! I shall walk on foot"*. There is no restriction in Islaam

between the rich, the poor, the carpenter, the blacksmith, the new Muslim, the old Muslim; nor is there any restriction between the slave and the free man. Some of the great leaders of Muslims, and the pious saints were some times new Muslims, or blacksmiths, or sellers of sweetmeats. Some belonged to a particular profession and others belonged to another. No one has an exclusive contract regarding honesty, justice, mercy and clean character.

HADHRAT ABU-BAKR'S (RADHIALLAAHU-ANHU)'S INTELLIGENCE SAVES THE MUSLIMS AFTER RASULULLAAH'S (SALLALLAALHU ALAYHIWASALLAM) DEMISE.

Rasulullaah (SallAllaahu alayhi wasallam) has passed away. The Muslims are restless. There is loud weeping in Madinah. Hadhrat Umar's (RadhiAllaahu-anhu) weeping has caused him to be in a bad state. People are walking about, afraid. Some people are even worried that there would be an attack from outside. Rasulullaah's (SallAllaahu alayhi wasallam) faithful followers are restless. A Minister and intelligent person like Hadhrat Umar (RadhiAllaahu-anhu) is walking about with a naked sword. *"Look out if any one says that Muhammad (SallAllaahu alayhi wasallam) has passed away. He has only gone to Allaah. He will return after a few days."*

But Siddiq Akbar! That figure of firmness and knower of Risalaat secret, who had just gone home before Rasulullaah's (SallAllaahu alayhi wasallam) death, comes running as soon as he hears the news. He does not talk to anybody. He goes straight inside. He removes the bedsheet from the illuminated face, kisses the forehead and

says, weeping! *"May my parents be sacrifices for you, O Rasul of Allaah! You were pure (clean) in life (too) and you are pure after death. By Allaah's orders had you come. After this there is no death (for you)."* He came outside and heard Hadhrat Umar's (RadhiAllaahu-anhu) voice: *"Rasulullaah (SallAllaahu alayhi wasallam) has not died! he has gone to his Rabb as Moosa (Alaihis-Salaam) went. He will return. And those who say that he has passed away shall have their hands and feet chopped off."*

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) said: *"Umar! Be careful and listen! Whoever worshipped Muhammad (SallAllaahu alayhi wasallam) should understand that Allaah is Living and He will never die. Muhammad (SallAllaahu alayhi wasallam) was only Allaah's Rasul. Just as previous Rasuls came and went so has Muhammad (SallAllaahu alayhi wasallam) also linked with Allaah i. e. he has died. So are you turning back on the true religion over such a small thing? Remember nothing of Allaah is harmed by anybodies earrings."* He then recited this verse of the Qur'aan:

Meaning that Muhammad (SallAllaahu alayhi wasallam) is not worshipped, Worthy of worship is one who will live on forever and never dies. Muhammad (SallAllaahu alayhi wasallam) is only Allaah's Rasul, Rasulullaahs before him have come and gone. Similarly, Muhammad (SallAllaahu alayhi wasallam) will also leave (this world).

Everybody had known this verse; but the sorrow over the death of the chief of both the worlds, Muhammad (SallAllaahu alayhi wasallam), was so great that every one had forgotten it for a while. As soon as Hadhrat Siddiq Akbar recited this verse all of them became startled. Hadhrat Umar (RadhiAllaahu-anhu) used to say: *"To me it seems as if this verse was just revealed then."*

COLLECTING THE QUR'AAN

When the quarrel about Zakaat took place Hadhrat Abu-Bakr (RadhiAllaahu-anhu) had said that whoever has given a leather-strip of shoe, the leather-strip shall still be taken from him.

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) stood by this statement; to this extent that army battles took place against those people who refused to pay Zakaat up till the time that these rebels accepted defeat and began giving Zakaat again. Then there was a person claimed that he was a Rasul. Some tribes joined him. A severe battle took place against them. Many Sahabah were made Shaheed. Among them were 70 "Sahabah" who had memorised the whole Qur'aan.

Up till that time the Qur'aan had not been in a complete book form at one place; rather various verses were written on many things. There was no paper at that time. People used to write their notes on things like stone-tablets, bones, and skin of camels. Treaties and documents were also written on these things. Certain tree-leaves were also such that they remained soft after getting dry. Such leaves and barks of trees were also used as paper. So, the "Sahabah" had written the verses ("Ayets") and chapters ("surahs") of the Qur'aan on such things also. Someone had one written chapter with him, another had two. Someone else had nothing written - he only remembered by heart. When many "hufaz" were made "shaheed" in those battles then a thought came to mind that if those who had known the full Qur'aan kept on becoming "Shahed" the Qur'aan would gradually get lost. When this fact came to Hadhrat Abu-Bakr's (RadhiAllaahu-anhu) mind he formed a committee which gathered together all the scattered portions and made them into a book form at one place. It was safeguarded like

a valuable item. The service of the entire Qur'aan Shareef with full care is such a great work of Hadhrat Abu-Bakr (RadhiAllaahu-anhu), that it will always be remembered. And Hadhrat Abu-Bakr (RadhiAllaahu-anhu) will continue receiving reward for it.

SIDDIQ AKBAR USED TO (DELIVER) SPEECHES VERY WELL

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was amongst the most famous speakers of Arabia. During his period about which you are learning there was not better speaker than Hadhrat Abu-Bakr (RadhiAllaahu-anhu) and Hadhrat Ali (RadhiAllaahu-anhu).

HADHRAT SIDDIQ AKBAR'S (RADHI-ALLAAHU-ANHU) SALARY

The rulers of today earn huge salaries. They are treated with extreme dignity. They are welcomed, invited and garlanded with flowers, gold and silver. Through a slight sign on their part people run about, doing work. But Hadhrat Abu-Bakr (RadhiAllaahu-anhu) had no welcome; nor invitations; nor were gifts presented to him; nor did any procession come out, nor was he garlanded with flowers, silver or gold, nor did his companions, who advised him in government work, receive any salary. Each one carried on his own trade and earned a living. Instead at times of need they gave to the government.

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) was also a cloth merchant; and when the engagement of the work of Khilafat became too demanding, an ordinary salary was fixed for him. This salary was barely enough for an ordinary person to make a living. When Hadhrat Abu-Bakr

(RadhiAllaahu-anhu) became ill and there was no hope of recovery he made a will to his children. *"Whatever salary (amount) I have received from the Muslims treasury should be returned after selling my property since I could not fulfil the task that I was supposed to do."* When Hadhrat Umar (RadhiAllaahu-anhu) heard this he said: *Abu Bakr has placed his successor in a very great test and (give) a great responsibility."*

HADHRAT ABU-BAKR (RADHIALLAAHU-ANHU) SIMPLICITY

The position of Hadhrat Abu-Bakr's (RadhiAllaahu-anhu) simplicity was such that if he had done chores for any neighbours or taken out the goats of nearby girls for grazing and had milked them (i. e. the she goats) before becoming a Khalifs, he did not allow any difference to creep into his practice - unlike these days when people, who gain membership of some organisation, begin talking to the friends and loved ones as they do not even know them.

Whenever Hadhrat Abu-Bakr (RadhiAllaahu-anhu) passed through the area children would surround him, saying: *"Father, Father!"*

The position of piety, worship of Allaah and service to the creation was that Rasulullaah (SallAllaahu alayhi wasallam) one day asked in the gathering of "Sahabah": *"Who is fasting today?"*

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) replied: *"I"*. He asked: *"Who accompanies the corpse (for burial)?"* Siddiq Akbar stated in his reply: *"I, O Rasul of Allaah"*. *"Who fed the needy?"*

Siddiq Akbar: *"I"*.
"Who went to enquire of the ill?"

Siddiq Akbar (RadhiAllaahu-anhu) replied: *"I"*.

This is a delightful illustration of Hadhrat Abu Bakr (RA) service to humanity.

THE OLD LADY

Near Madinah lived a blind, needy, old lady.

Hadhrat Umar (RadhiAllaahu-anhu) always had this thought in mind: *"(I wish) I can get an opportunity of giving service to the old lady"*. When he would reach there he would learn that someone had already done the work. With this aim (in mind) he went very early one morning. *"(But) let me see! who is this who attends to her before me"*. He stood there hiding. Now when he looked he saw Siddiq Akbar (RadhiAllaahu-anhu).

There was once a time when Muslims would go running to serve the poor and needy. And today the needy come to the home of the Muslims and relate their positions, yet no one is prepared to listen.

Remember: Kings and governors show sympathy towards the people, act as their guardians and provide for them then this feeling of sympathy is also produced among the male and female subjects. There is an Arabic proverb meaning:

The general public take on the ways of kings and governors. But if the kings and governors become proud then the feeling of human sympathy is also destroyed among the general public.

HADHRAT ABU-BAKR'S (RADHIALLAAHU-ANHU) SPEECH

After praising Allaah he said:

"That deed is worthy of acceptance before Allaah which is not done for show; but is done for Allaah's Pleasure".

Goods and wealth are not reality! In this world they will be coming to an end. True wealth and real honour lies in working for Allaah. Take a lesson from dying people and think! Where are the cruel rulers who showed cruelty? Where are those brave ones, whose incidents of bravery are reported all the time? Today they are all a heap of dust. Their evils, and their cruelty have been recorded in history. Where are those kings who built and lived in huge cities? To-day no one even mentions their names - as if they did not even live.

Allaah has punished them for their evil deeds.

Where are those who built strong forts, solid walls, and prepared Museums?

The forts are lying broken. The walls have been broken down. The museums have been destroyed. Where are those beautiful people who had pride over their youth and beauty?

To-day they are skeletons of bones.

Remember! All people will have to answer before Allaah for their evil deeds.

Listen! Allaah has no partner. He is merciful to the creation. He enriches everybody with sunlight and moonlight, and with the endless benefits of rain. His earth is for everyone.

The moon, the stars and the sun are for everybody. He is the Provider of all, and everything is his creation.

ADVICE ON "KHILAAFAT" WORK; AND THE SPECIAL ADVISOR

The Almighty Allaah has shone this quality of the Muslims in the Qur'aan Shareef that they always do their work through (taking) advice from one another. This was Hadhrat Abu-Bakr's (RadhiAllaahu-anhu) nature too.

There was no parliament or assembly like these days; anyhow, these "Sahabah" who were famous for their understanding, experience and capability kept meeting Hadhrat Abu-Bakr(RadhiAllaahu-anhu) and he kept taking advice from them. Among all of them Hadhrat Umar (RadhiAllaahu-anhu) was his special advisor. He was like a minister. Hadhrat Abu Bakr(RA) even held Hadhrat Umar (RA) back when Hadhrat Usama(RA)'s army went out so that he may receive his advice. This is the ministers task. He also handed over the work of court-cases to Hadhrat Umar (RadhiAllaahu-anhu) too, as he was also a judge. But it is surprising that for as long as Hadhrat Abu-Bakr (RadhiAllaahu-anhu) remained "Khalifa" no case came before Hadhrat Umar (RadhiAllaahu-anhu). And why should any come? There just wasn't any dispute!

Hadhrat Abu-Bakr (RadhiAllaahu-anhu) made the "Khilaafat" into a strong government within a few days. No claimant to Rasulhood remained, nor did any tricksters who wanted to dodge Zaakaat remain. The argument about succession, which had started in the early days, also ended, that is all internal disputes were settled. After ruling for just two years, when he departed, he gave over to his successor such a united power which matched the greatest government and overthrew them.

He lived for 63 years, and now he is resting near his friend and Allaah's beloved (Muhammad SallAllaahu alayhi wasallam). May Allaah be pleased with him and he with Allaah.

SAYYIDINA ALI'S (RADHIALLAHU-ANHU) EXPRESSION OF SORROW ON THE DEATH OF HADHRAT ABU-BAKR (RADHIALLAHU-ANHU)

On the death of Sayyidina Abu Bakr Siddiq (RadhiAllaahu-anhu), Hadhrat Ali (RadhiAllaahu-anhu) expressed his sorrow in these words:

"O Abu Bakr (RadhiAllaahu-anhu), May Allaah shower you with his mercy. You were the first among those who truly loved Rasulullaah (SallAllaahu alayhi wasallam). You were sincere in your Imaan (Belief). You were firm in belief and feared Allaah greatly.

"O Abu Bakr (RadhiAllaahu-anhu), You safeguarded Allaah's Rasul. Among all 'Sahabah' you were most blessed and fittest for the love of Allaah's Rasul. Your virtues were finest and your good deeds were greater than everybody else's.

In the eyes of Allaah's Rasulullaah you were the most honourable and noble. When people accused Allaah's Rasulullaah of telling lies you verified it. You are Rasulullaah's (SallAllaahu alayhi wasallam) friend of the cave, and his companion during the "Hijrat". When the 'Sahabah's' courage broke down you strengthened it. When they became lethargic you made them active.

Miserliness never captured your heart and you continued bearing everybody's troubles. In matters of truth your strangers and near ones were equal. Your statement was just and truth and honesty are your qualities.

O Khaleefa of Rasulullaah (SallAllaahu alayhi wasallam)! Your separation has caused us great sorrow; and this sorrow is such that even those who inhabit the skies share in it with us".

WHO WAS SIDDIQ AKBAR (RADHIALLAHU-ANHU) ?

By Allama Doust Muhammad Qurashi (RA)

1. He who saw and understood a blessed dream on a journey and after returning visited Nabi (Sallallahu alayhi wasallam) and became honoured with the wealth of Islaam.
2. Who dissociated himself from those who display pomp and riches and preferred the friendship and love of Nabi (Sallallahu alayhi wasallam).
3. When entering Islam, he entered with extremely wealthy, and when passed away totally penniless.
4. Whose Islaamic influence caused the major spread of Nabi (Sallallahu alayhi wasallam)'s prophecy.
5. Whose aim and objective in life was only to please Allaah and His Rasul (Sallallahu alayhi wasallam).
6. Like a moth who circulates the candle light, he circulated the Nabi (Sallallahu alayhi wasallam) and felt very proud about it.
7. He whose eyes found tranquillity just by seeing Nabi (Sallallahu alayhi wasallam).
8. Whose purpose of life was the happiness of Nabi (Sallallahu alayhi wasallam).

9. Whose every action was in accordance to the lifestyle of Nabi (Sallallahu alayhi wasallam).
10. When not in the company of Nabi (Sallallahu alayhi wasallam), he used to feel very uneasy.
11. After seeking permission from Nabi (Sallallahu alayhi wasallam) he presented himself as a target against the oppression of the kuffaar to deliver the first sermon of Islaam.
12. After gaining consciousness forgetting all pain and sorrow, his first wish was to see Nabi (Sallallahu alayhi wasallam).
13. He who sacrificed his wealth and granted Hadhrat Bilal(RA) his freedom from his oppressor and joined him with his proper beloved.
14. After this sacrifice he gained the title of "Ittiqaa" (pious) and became known for his high status and generosity.
15. Because of his generous sacrifices he received the title of "Abdul Fadhl" (Father of generosity) from Allaah Ta'aala.
16. Because of his sincere and truthful acceptance of Nabi's (Sallallahu alayhi wasallam) miracles he received the title of "Siddiq Akbar" (The most truthful).
17. From every action of his the fragrance of the Sunnah of Nabi (Sallallahu alayhi wasallam) gushed out.
18. Because of being truthful and honest in his dealings he received the title of Ameenun-Naas" (The most trustworthy person amongst the people).
19. Nabi (Sallallahu alayhi wasallam) took a pledge upon himself concerning the purity and sincerity of Hadhrat Abu-Bakr's (Radhiallahu-anhu) heart.
20. He whose qualities Nabi (Sallallahu alayhi wasallam) used as an example to others.

21. Nabi (Sallallahu alayhi wasallam) himself confirmed Hadhrat Abu-Bakr's (Radhiallahu-anhu) great generosity.
22. He who gave his 7 year old daughter in the marriage of Nabi (Sallallahu alayhi wasallam) and achieved salvation in both worlds.
23. He who had no concern for the politics of the kuffaar leaders and dignitaries of the state.
24. He whom Allaah Ta'aala had chosen as companion for Nabi (Sallallahu alayhi wasallam) for the journey of Hijrat.
25. From whose doorstep Nabi (Sallallahu alayhi wasallam) left for exile.
26. Nabi (Sallallahu alayhi wasallam) gave preference for his friendship upon the other Sahaaba's.
27. He carried the burden and responsibility of Risalaat-Prophethood upon his shoulders during the night of Hijrat.
28. He had the opportunity of serving Nabi (Sallallahu alayhi wasallam) in the cave of Thur during Hijrat.
29. Whose lap was a means of rest for Nabi (Sallallahu alayhi wasallam).
30. That if a snake had to poison him at that time, he would have got medicine from Nabi's (Sallallahu alayhi wasallam) miraculous dispensary.
31. From whose house food was sent to the cave for Nabi (Sallallahu alayhi wasallam).
32. Because of his companionship with Nabi (Sallallahu alayhi wasallam) his daughter was tortured and aggrieved by Abu Jahl.
33. His own son used to spy on the kuffar and report back to Nabi (Sallallahu alayhi wasallam).
34. At the time of need when Nabi (Sallallahu alayhi wasallam) appealed for help Hadhrat Abu-Bakr (Radhiallahu-anhu) emptied his entire belongings for Nabi (Sallallahu alayhi wasallam).

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35. He who sacrificed his wealth, life, honour, and everything for Nabi (Sallallahu alayhi wasallam).
36. He with Hadhrat Omar (Radhiallahu-anhu) convinced Hadhrat Ali (Radhiallahu-anhu) to marry Nabi's (Sallallahu alayhi wasallam) daughter Hadhrat Fathimah(RA).
37. He brought Hadhrat Ali (Radhiallahu-anhu) to Nabi (Sallallahu alayhi wasallam) to propose for his daughter.
38. And at the time of marriage he was a witness on behalf of Hadhrat Fathimah(RA).
39. Because he proposed on behalf of Hadhrat Ali (Radhiallahu-anhu), Nabi (Sallallahu alayhi wasallam) accepted his proposal.
40. He himself with the permission of Nabi (Sallallahu alayhi wasallam) bought the clothes and other necessities for the bride.
41. Whatever he liked, Rasulullaah (Sallallahu alayhi wasallam) liked.
42. Although he paid for the clothes, he bought that which the Sahaabah liked, not that which he liked.
43. It was via his action and proposal that Hadhrat Fathimah(RA) got married.
44. He is the only Sahaabi whose title is mentioned in the Qur'aan "Sahibun Nabi (Sallallahu alayhi wasallam)", i.e. companion of Nabi Sallallahu alayhi wasallam.
45. Allaah Ta'aala had chosen him for the propose of helping Islaam.
45. He whom the Qur'aan has given the title "Thaniye Ithnain" (The second from the two).
47. He was the first student in Nabi's (Sallallahu alayhi wasallam) Madrasah.
48. On reaching Madinah he covered Nabi's (Sallallahu alayhi wasallam) head with a cloth so that people could differentiate between master and servant.

49. At the time of the battle of Badr he shielded Nabi (Sallallahu alayhi wasallam) to the best of his ability wherein nothing harmed him.
50. He consoled Rasulullah (Sallallahu alayhi wasallam) in the fields of Badr when he saw Nabi (Sallallahu alayhi wasallam) crying and weeping profusely in Sijda.
51. During the battle of Badr Nabi (Sallallahu alayhi wasallam) made him the leader of the army on the right wing.
52. Concerning the prisoners from the battle of Badr Nabi's (Sallallahu alayhi wasallam) suggestion was the same as that of Hadhrat Abu-Bakr (Radhiallahu-anhu) i.e. to free them all.
53. In the battle of Uhud, he stood side by side with Nabi (Sallallahu alayhi wasallam) even after the Muslims were scattered.
54. At the time when it was announced who is ready to fight for the Rasul(Sallallahu alayhi wasallam) Hadhrat Abu-Bakr (Radhiallahu-anhu) unhesitatingly volunteered.
55. Even at the Battle of Trenches no kaffir passed him and stayed alive.
56. At the Battle of Khaibar, because of his leadership, the Jews pride was broken.
57. He was made the Leader and sent for the Expedition of Bani Qurasia.
58. He was made spokesman and leader of the Haj group in the year of Hijri from the court of Nabi (Sallallahu alayhi wasallam).
59. In the battle of Tabook he emptied his entire wealth in front of Nabi (Sallallahu alayhi wasallam).
60. After Nabi's (Sallallahu alayhi wasallam) demise it was he who stood firm in this faith.

61. By his speech the utter sadness at the demise of Nabi(SAW) was removed.
62. He stood on the mimbar and with a voice like thunder reminded people of a Qur'aanic ayat.
63. After the appropriate talk, any laxity in the faith of people were destroyed and the stamp and seal of tauheed was reinstated in their hearts.
64. He paid all outstanding balances after Nabi's (Sallallahu alayhi wasallam) demise.
65. He upheld the lifestyle and Sunnah of Nabi (Sallallahu alayhi wasallam) and fulfilled every order to its maximum.
66. Whose consolation and caring upheld the honourable name of Nabi (Sallallahu alayhi wasallam) and was a means of comfort for Nabi's (Sallallahu alayhi wasallam) wives.
67. Although he made available his entire house for Hadhrat Fathimah(RA) he did not change any order of Nabi (Sallallahu alayhi wasallam) or Risalat-Prophethood.
68. He fought against the Murtads i.e. those Muslims who became Kaafirs, very boldly.
69. He fought and killed people like Musailamah and Aswad Ansi who were false and foster prophets and killed the sparks of any false prophet arising till the day of Qiyamat.
70. He did not hesitate one bit to send the army of Usaamah after Nabi's (Sallallahu alayhi wasallam) demise.
71. During his Khilaafat he did not extend the building of Musjid Nabawi (Sallallahu alayhi wasallam) due to the remembrance of Nabi (Sallallahu alayhi wasallam).
72. He was ready to destroy those people who refused to pay their Zakaat.

73. He was the true reference of the Ayat which means 'those people who do not fear one bit'.
74. The army that was sent Hadhrat Abu-Bakr (Radhiallahu-anhu) was aided by Allaah Ta'aala Him-self.
75. When returning from Bahrain the sea opened a dry pathway for this same army.
76. During his leadership places like Qaysar and Kisra were conquered.
77. Withstanding the force of Hirakal, the king of Rome, he fought him at the Battle of Yarmook and gained victory.
78. His Khilaafat was a means of peace and tranquillity for the Khilaafat of Hadhrat Umar (Radhiallahu-anhu).
79. Even after becoming a Khalif he still answered the call of the destitute.
80. His spending from the Baitul Maal was limited to only his basic needs.
81. He visited the old and poor constantly.
82. Nabi (Sallallahu alayhi wasallam) confirmed him to be the most beloved amongst mankind.
83. Nabi (Sallallahu alayhi wasallam), who is the mercy unto the world, proclaimed Hadhrat Abu-Bakr (Radhiallahu-anhu) to be the most merciful.
84. He received glad tidings in this world from Nabi (Sallallahu alayhi wasallam) that he would stand by his side at the well of Kouthar.
85. Besides the Ambiyaa of Allah, Nabi (Sallallahu alayhi wasallam) stated him to be the leaders of the men of Jannah.
86. After the inquiry of the tribe of Banu Mustakq, Nabi (Sallallahu alayhi wasallam) cleared the matter as to the next leader after Nabi (Sallallahu alayhi wasallam) himself.

87. Hadhrat Ali (Radhiallahu-anhu) classified him to be the best Ummati (follower) after Nabi (Sallallahu alayhi wasallam).
88. He who is leader of the Asharah Mabasharah.
89. He was classified as the first amongst the "As saabiquoon al Awwaloon".
90. Whom Nabi (Sallallahu alayhi wasallam) ordered that the Muslims should follow after his demise.
91. He passed away the same day that Nabi (Sallallahu alayhi wasallam) passed away i.e. Monday.
92. Also blessed with the same age as that of Nabi (Sallallahu alayhi wasallam) (63 years).
93. From who's natural and beautiful way of life came the fragrance of Nabi (Sallallahu alayhi wasallam).
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97. He who preferred his kafn to be from his old clothes.
98. He found it appropriate to give the warriors of Islaam new clothes.
99. He who took the Khilaafat from the Ansaar and gave it to the Muhajireen, right up to Hadhrat Ali (Radhiallahu-anhu).
100. Up to the time he was alive, he was Nabi's (Sallallahu alayhi wasallam) guardian and when he passed away, now Nabi (Sallallahu alayhi wasallam) became his guardian.

1416-1996

HADHRAT UMAR

RadhiAllaahu-anhu

The divinely commissioned position of Risalaat denotes, inter alia, the faith of human accomplishment and excellence. By virtue of Rasulullaah (SallAllaahu alayhi wasallam) declaring Hadhrat Umar (Radhi-Allaahu-anhu) as being deserving of that prominent appointment, when he mentioned:- *"If there be a Nabi after me it should be Umar"*. Hadhrat Umar (RadhiAllaahu-anhu) definitely qualifies to be a colossal giant among mortals.

The life account of Hadhrat Abu Bakr (RA) the first Khaleefa, has been dealt with in another booklet.

Presently the life-story of such a elite personality is being narrated, whose genius and insight is revered by all the nations of the world.

All have honoured him, be they British, Germans, Russians, Turks, and Byzantines.

He belongs to that congregation of people whose immaculate character and foresight are a rarity in this world. Indeed, among those whom the world admire, few are on par. Whatever he stated, he did; and whatever he did, he stated. And his assertions were in harmony with the objectives of Rasulullaah (Sallallahu alayhi wasallam).

He did not simply provide comfort verbally; but his heart was sympathetic towards each individual who was distressed and inconvenienced. He was an opponent of trouble-makers and radicals, and he was a companion of those who loved to change for the better.

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He was a most dynamic soldier, a genius commander, most courageous and dauntless - but he feared Allaah. He led a very modest life. There was no iota of pride in him. Large sums of money came to him by which the impoverished and needy were fed.

This is the biography of Umar Farooq (RadhiAllaahu-anhu) who became the Guide of the Muslims after Abu Bakr (RadhiAllaahu-anhu) as well as the successor of Rasulullaah (SallAllaahu alayhi wasallam).

He was such a humble ruler that he discharged his errands himself. He would proceed to the people's dwellings and enquire about their condition.

He was an administrator of that calibre that transformed the entire Arabia into a blossoming garden. He converted the pebbled plains and arid soil into diamond-filled territory, into productive land. A declaration was made throughout the country that whoever cultivated any infertile land, he would be made its proprietor. Canals were dug, and a separate department for irrigation was established. Just ponder! In Egypt alone there were 120 000 labourers who laboured daily on these programmes.

Once canals were dug people commenced cultivating the barren lands.

Courts were constructed in every district. Judges were designated who endeavoured so scrupulously that the flagstaff of Hadhrat Umar's (RadhiAllaahu-anhu) justice is implemented to this day.

Courts were constructed, laws for courts were also formulated, e.g. for what duration must the judges work;

when the courts should open and close; how should evidence be received; whose evidence should be approved and whose declined.

A most fascinating fact was that if an accused person could not be present in court due to old-age or illness, then the plaintiff had to make transport arrangements for that person to be brought to court.

The court could not summon an ill or old person by force.

The judges were of such status that they functioned with total justice and favoured none.

Whether they were acquaintances or strangers, all were examined equally. They did not plead on behalf of anyone, nor did they release any guilty person due to the compassion or persuasion of another.

In his time, the road to Makkah was arid. Furthermore, there was no arrangements for water.

Hadhrat Umar (RadhiAllaahu-anhu) built benches, resting-places and fountains. Guest houses for travellers, lodgings and army barracks were constructed.

The splendid city of Basra was developed.

The Tigris river was 10 miles from Basra. A canal was dug from the Tigris to Basra. It was developed into such an enormous city with a population not less than 200 000. Kufa was also built. Houses were built, accommodating 40 000 people.

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In his time, the road to Makkah was arid. Furthermore, there was no arrangements for water.

Hadhrat Umar (RadhiAllaahu-anhu) built benches, resting-places and fountains. Guest houses for travellers, lodgings and army barracks were constructed.

The splendid city of Basra was developed.

The Tigris river was 10 miles from Basra. A canal was dug from the Tigris to Basra. It was developed into such an enormous city with a population not less than 200 000. Kufa was also built. Houses were built, accommodating 40 000 people.

Separate residential areas were constructed for every family.

Spacious roads, as well as open clean alleys were made. There was a marvellous central Masjid which had wide, open land on all four sides of it. There were guest houses for travellers. The city of Mosul, which has many oil wells today, was beautified.

During the era of Umar (RadhiAllaahu-anhu) the Arabs became prosperous. There were no destitute people. Over Syria, Iraq, Egypt and the Arabian peninsula Hadhrat Umar's (RadhiAllaahu-anhu) flag flourished. His rule extended over prominent cities of Persia.

Hadhrat Umar (RadhiAllaahu-anhu) resolved to make every Muslim a soldier. During his era every Muslim represented a portrait of integrity, austerity and purity.

Hadhrat Umar (RadhiAllaahu-anhu) always watchfully supervised that there must be no pride among the Muslims and that no inconvenience and difficulties should reach them.

This was the dominant explanation why so many people became Muslims in his time that it was difficult to enumerate them.

Madrasahs for teaching the Qur'aan were opened everywhere. Salaries for teachers were stipulated.

Hadhrat Umar (RadhiAllaahu-anhu) issued directives that every child be taught reading and writing, as well as horsemanship.

The superior "huffaaz" were nominated to teach the Qur'aan, and guidelines were issued to them that once the student commenced reciting the Qur'aan meticulously and properly he should be posted to another place. In this way Qur'aanic education was started throughout the country. A decree was issued that salaries were stipulated for personal who learnt the Qur'aan. Correct arrangements were made for the Qur'aan not to be recited erroneously. Every teacher who taught the Qur'aan had to be well-versed in Arabic sentence construction and grammar so that he knew which letter had to be recited with zer, zabar or pesh.

Salaries for Mu'azzins and Imaams were provided in every city and town so that the responsibility of leading prayers at their valid times could be their duty.

Accounts of income and expenditure were properly kept. Money coins were instituted, some had Alhamdulillah, others had Muhammadur Rasulullaah or La Ilaaha illallaahu wahdahu imprinted on them.

Hadhrat Umar (RadhiAllaahu-anhu) belonged to a very noble and high-ranking family. At the eighth lineage his family became one with that of Rasulullaah (SallAllaahu alayhi wasallam).

Until Khlifaaat he used to trade. When he became engrossed in the administration of the country, the people persuaded him to take taking a small salary from the public treasury to meet his food and clothing expenses.

For months wheat bread was not baked in Hadhrat Umar's (RadhiAllaahu-anhu) home. He wore patched clothes while there was abundance for everyone in the country. He did not aspire that the country should languish in poverty while he lived comfortably.

Hadhrat Umar's (RA) prevailing law was that the country's disabled, old and maimed should all receive an allowance from the treasury, whether they be Muslims, Christians, or people of any other religion.

He would frequently go and give the daily stipulated allowances of his people himself. He worked for the people of his vicinity and his neighbours. He brought people's commodities from the bazaar. He did not boast about being the leader of the Muslims.

He delivered letters of soldiers to their homes personally and would express: *"Keep your reply ready ! When the messenger goes your letter will also be given to him"*.

If there was no ink or ink-pot at anyone's home, he brought it. If there was no one to write at any home he sat at the door and wrote whatever the family people dictated. He would then read the letter back to them.

He gave these letters personally to the messenger.

He ate simple food, wore plain clothes and did not have lavish dishes.

Hadhrat Umar (RadhiAllaahu-anhu) was an authority on genealogy family ties. In his youth he did athletic exercises, wrestled and arranged wrestling bouts. He would sit so rigidly on a horse as if he was fused to it.

Hadhrat Umar (RadhiAllaahu-anhu) attained distinction in oratory and poetry. When he became a Muslim he discarded these. During the period under discussion very few Arabs could read and write.

During the time of Rasulullaah (SallAllaahu alayhi wasallam) there were only 17 persons among the Quraish tribe who could read and write and among them was Hadhrat Umar (RadhiAllaahu-anhu).

Because of his business ventures he travelled to Iraq and Syria, and frequently had the opportunity of meeting very affluent people.

He was seasoned in travelling and he understood business transactions so well that he had a full mastery of its basis.

Initially, he was a great enemy of Islaam. If any weak Muslim ever came under his control he would beat him or her very viciously.

There was a maid-servant named Sabeena who became a Muslim. Hadhrat Umar (RadhiAllaahu-anhu) had supervision over her. He clobbered the poor servant very cruelly and when he became exhausted, he said: *"I am just retrieving my breath before commencing to beat you again"*.

But he became a Muslim he proved to be such a Muslim that narrations about him will remain till Qiyaamat.

Many books already mention his fortitude, his declaring of the truth, his sacrifices and services for Islaam and many more books will be written in the future in memory of Hadhrat Umar (RadhiAllaahu-anhu).

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HADHRAT UMAR (RADHIALLAHU-ANHU) WAS NOT PERTURBED ABOUT ANYONE

In his affiliation to Islaam Hadhrat Umar (RadhiAllaahu-anhu) did not consider his love or friendship for anyone; to this degree that when Allaah's Command came stating: *"Divorce those wives of yours who are not Muslims as yet."* Hadhrat Umar (RadhiAllaahu-anhu), without reluctance divorced two of those wives who had not accepted Islaam.

HADHRAT UMAR (RADHIALLAHU-ANHU) WAS A PROMINENT COMMANDER

Even at the present moment whilst you read this booklet high ranking generals and commanders have congregated at some place, with a map of the war zone on a massive table, and mark out specific areas where their battalions are prepared to engage in battle. Similarly, they maintain maps displaying the enemy armies whereabouts also. Then they study the maps and transmit orders. To-day we have telephones and numerous types of transmitters whereby the commander issues an order at one place and the army hears it at another place. But the time during which this event occurred the armies were fighting many hundreds of miles away from Madinah. There were neither telephones nor electricity. If any person was sent on camel-back the news reached after many weeks; but just observe that Umar RadhiAllaahu-anhu sat in Madinah and issued the instructions from there!

This occasion is so astonishing that whoever listens to it is left in bewilderment.

There was an army commander in Nahaawand, named Saariya. When the enemy's army exerted great pressure he became scared.

Nahaawand was many miles away from Madinah. There was neither telephone, nor electricity in Madinah.

While Hadhrat Umar (RadhiAllaahu-anhu) was delivering a Khutba he exclaimed, *"O, Saariya! Get to the back of the mountain and fight the enemies firmly so that there remains no fear of them attacking from the rear. Do not flee!"* Saariya heard the voice in Iraq and saw Hadhrat Umar (RadhiAllaahu-anhu) standing and exclaiming.

The people of Madinah who were listening to the khutba became amazed that he spoke about Saariya going to the back of the mountain.

Once the Salaat terminated the people enquired: *"Sir, what mention was that about Saariya?"* Hadhrat Umar (RadhiAllaahu-anhu) said: *Saariya was apprehensive of the pressure by the enemies. I conversed with him concerning that.* After a long time when the messenger from Iraq arrived he stated the time and day when they had heard Umar's (RadhiAllaahu-anhu) voice, and that Saariya had actually seen Hadhrat Umar (RadhiAllaahu-anhu) exclaiming.

From this we can judge what an illustrious saint Umar (RadhiAllaahu-anhu) was, and the level of his spiritual status.

Hadhrat Umar (RadhiAllaahu-anhu) issued guidelines to the commanders concerning troop manoeuvres, their organisation and dissemination. All these matters were mandated by means of writing letters to the people concerned. He provided counsel about these proceedings so explicitly as if the battle-field lay before his eyes. He was

constantly perturbed whenever a battle was in progress : *"I do not know whether the Muslims have obtained victory in the battle or have endured defeat."*

Once a battle was fought against the Iranians (Persians). Today there are Muslims in Iran, but in those days they were not Muslims. They continued being derogatory to the Arabs, especially to Rasulullaah (Sallahu Alahi Wasalaam).

Iran had one very courageous leader named Rustam. He was so powerful that he is still remembered today, and about a powerful person we say that he is as strong as Rustam. A battle was waged in an Iranian city called Qudisiya. Rustam was also fighting in this battle.

Rustam's army retreated before the Arab army approached and did not hold ground in the battle-field. So Rustam also dashed for his life and jumped into a stream. He swam briskly, rotating his arms and feet. An Arab soldier, named Bilaal, grabbed Rustam's leg, jerked it and cut it off.

During this ferocious battle Hadhrat Umar (RadhiAllaahu-anhu) rose at dawn everyday and went outside Madinah in order to obtain news of the battle from the messengers before anyone else. His concern for the Muslims was so great.

One day he was standing in anticipation when he saw a rider approaching on a camel. What did this naive fellow know that this person clad in simple and patched clothes is that very same Khaleefa of the Muslims whose armies had overthrown the Throne of Iran!

Hadhrat Umar (RadhiAllaahu-anhu) inquired from the messenger: *"Where are you coming from?"* When he

replied: *"From Qudisiya."* Hadhrat Umar (RA) asked for more news about the battle. The camel proceeded whilst the messenger was mounted on it. The Khalifa of Allaah's Rasul ran alongside.

When they reached the city and the people exclaimed: *"O Commander of the Believers! O Commander of the Believers!"*, this simple fellow became flabbergasted. He said: *"Sir, Why did you not inform me that you are the Commander of the believers? I have displayed great disrespect to you."* Hadhrat Umar (RadhiAllaahu-anhu) said: *"Don't worry, and continue narrating the progression of the battle events."* As long as he had not reached his home he kept trodding alongside the camel. Thereafter, he conveyed the good news to the people of Madinah.

On this occasion Hadhrat Umar (RadhiAllaahu-anhu) rendered a speech. Its last few sentences run as follows:

"O Muslims! I am not a monarch that I may enslave you. I myself am a slave of Allaah. Unquestionably governing you lies on my shoulders. If I can execute your work in such a method that you sleep and live in tranquillity then that is my delight. And if anyone aspires to make his appearance at my door to complain about my inefficiency then that is my ill-fortune."

"I wish to tutor you, not verbally with my orations but with my practical actions".

HADHRAT UMAR (RADHIALLAAHU-ANHU) DID NOT LOVE BLOODBATHS

All the battles which resulted during the era of the successors of Rasulullaah (SallAllaahu alayhi wasallam) were engaged to protect the Muslims and were for defence. The intention of the Muslims was never to kill, maim or to cause disruption and distress.

Once, in the midst of battle, the inhabitants of Jerusalem, Baitul Muqaddas were constrained to make peace. They stipulated a condition that the Commander of the Believers must come personally and issue a peace pact written by his own hands.

Hadhrat Abu Ubaidah (RadhiAllaahu-anhu), a renowned Companion, was the commander-in-chief of the army. He, too, yearned to have peace without fighting and bloodshed.

There were few among the Muslims who said: *"Of what significance are these impoverished people! We have triumphed over the entire Syria. We have implanted our flagstaff on enormous forts. If we make this pact, it will mean that we have made it under pressure."* It was resolved that the sentiments of the inhabitants of Jerusalem be communicated in writing to the Commander of the Believers. His verdict would be conclusive.

When this news reached Madinah, Hadhrat Umar (RadhiAllaahu-anhu) conferred with the Sahaaba. Some were of the opinion that this request should not be approved and the city should be seized by force. Others emphasised that if by Hadhrat Umar's (RA) going to Jerusalem thousands of people's lives would be salvaged and the work accomplished without bloodshed, he should definitely go.

Hadhrat Umar (RadhiAllaahu-anhu) said: *"My opinion is to go Jerusalem"*. He departed from Madinah. When he left for his journey there were no troops accompanying him nor was there any band playing music; no flags, and no bodyguards walked ahead of or behind.

He wore simple clothes and rode a horse.

He gave instructions to the commanders to proceed to Jaabiya. When the commanders came they adorned very decorative, long gowns. On seeing this Hadhrat Umar (RadhiAllaahu-anhu) began to throw pebbles at them and said: *"Have you abandoned the simplicity of the Arabs and become non-Arabs (Persians)?"* When the commanders removed their cloaks revealing that they were all armed with weapons, Hadhrat Umar (RadhiAllaahu-anhu) felt content.

The commanders said: *"O Commander of the Believers! We are only adorning splendid clothes on account of the enemies, lest they classify us for some destitute, desolate people. Otherwise we are Muslims, and one does not become a Muslim by wearing fine clothes"*.

Consequently the peace pact of Jerusalem was signed, and thousands of people's lives were safeguarded.

After the treaty was signed Hadhrat Umar (RadhiAllaahu-anhu) proceeded walking about the city, dressed in those same simple, patched clothes.

The army commanders said: *"You are the guide of the Muslims. Walk about after you have adorned new and magnificent clothes"*.

Hadhrat Umar (RadhiAllaahu-anhu) said: *"Allaah has blessed us with the honour of Islaam. This honour is much more precious in price than priceless clothes"*.

On this occasion the directive was issued that food provisions be given to the soldiers by the government.

When the time for Salaat approached he notified Hadhrat Bilaal (RadhiAllaahu-anhu) who gave adhaan in the blessed times of Rasulullaah (SallAllaahu alayhi wasallam) and was presently engrossed in battle by saying: *"You call out adhaan on this occasion"*.

Hadhrat Bilaal (RadhiAllaahu-anhu) said: *"O Commander of the Believers!. I have resolved not to give adhaan after Rasulullaah (SallAllaahu alayhi wasallam), but I will execute your instructions today only"*. When he gave the adhaan famous commanders became unsettled by weeping, and Hadhrat Umar's (RadhiAllaahu-anhu) condition was such that he sobbed. They all remembered the time of Rasulullaah (SallAllaahu alayhi wasallam)-the time when Hadhrat Bilaal (RadhiAllaahu-anhu) used to say "I testify that Muhammad (SallAllaahu alayhi wasallam) is Allaah's Rasul", that beloved man of Allaah, i.e. Rasulullaah, was before their eyes concerning whose Risalaat testimony was being rendered.

HONOUR FOR RELIGIONS IDEALS OF THE SUBJECTS

When the peace pact was signed Hadhrat Umar (RadhiAllaahu-anhu) inspected Jerusalem with the Christian leaders. These Christian leaders showed him a Church when the time of Salaat approached. The Christian leaders requested: *"Perform your Salaat here"*.

The Commander of the Believers, Hadhrat Umar (RadhiAllaahu-anhu) said: *"If I perform Salaat here today the Muslims will express tomorrow that our Khaaleefa performed Salaat here. This place is yours. Your Church will become a matter of controversy"*.

By bearing these subjects in mind Hadhrat Umar (RadhiAllaahu-anhu) did not perform Salaat in the Church.

EQUAL TREATMENT FOR SLAVES

When the peace pact was to be signed in Jaabiya, Hadhrat Umar (RadhiAllaahu-anhu) departed for Jerusalem. He had a slave with him.

The slave insisted that Hadhrat Umar (RadhiAllaahu-anhu) should ride the camel and he should hold the reins and walk, as all slaves do. But Hadhrat Umar (RadhiAllaahu-anhu) did not approve of this suggestion; instead he ruled that they take turns in riding the camel. Then by unique coincidence, it so happened that it was the slaves turn to ride when they approached the final stage of the journey.

The slave implored that he must not be concerned about whose turn it was at stage and he said: *"I will cede my turn to you"*. But Hadhrat Umar (RadhiAllaahu-anhu) was not pleased with that either; and when they approached the city, where a massive crowd awaited them, the slave was riding and Hadhrat Umar (RadhiAllaahu-anhu) was holding the reins.

When the Christian priests witnessed this sight they exclaimed that surely such a humble person would certainly become the "Conqueror of Jerusalem". Thereafter they cheerfully handed over the keys of Jerusalem to him.

PEACE PACT CONDITIONS

The text of the peace pact, which has already been mentioned was as follows:

The servant of Allaah and Commander of the Believers, Umar makes the following pact with the inhabitants of Jerusalem by the Munificence and Grace of Allaah:

1. The lives of everyone, their belongings, places of worship, Churches and crosses - which they revere - shall be protected in every manner. It will be the responsibility of the government to safeguard them.
2. They shall have the privilege to pray either inside or outside the Churches, according to their religious belief.
3. Their possessions and properties shall not be confiscated under any circumstances.
4. Their Churches shall remain as they are. No Masjid or any other building shall be built in its place. Their crosses shall not be impounded.
5. No 'jizya'-land tax will be received from them until the next harvest would be available".

Hadhrat Khalid bin Waleed (RadhiAllaahu-anhu), Amr bin al Aas (RadhiAllaahu-anhu), Mu'aawiya bin Abi Sufyaan (RadhiAllaahu-anhu) and 'Abdur Rahmaan bin al - Auf (RadhiAllaahu-anhu) signed this pact as witnesses.

LEISURE OR LABOUR

If I will sleep who will care for the responsibility of governing ?

The deeds of Muslims, their exertions, their sacrifices in the way of Allaah, their integrity and fortitude. All provide

us with lessons. If we study these lessons and forget then what deficiency is it of the lesson? It is our shortcoming that we do not remember the lessons we read. Narrated below is the anecdote of the victory of Alexander.

Hadhrat Amr bin al -'Aas (RadhiAllaahu-anhu), who was very brilliant and courageous, was in command of the army at Alexandria. He reported on each matter to the Khaleefa. It took rather long in conquering Alexandria so Hadhrat Umar (RadhiAllaahu-anhu) wrote him a letter stating: *"Perchance you have become fond of extravagance. On receiving my letter you must instantly command the army to attack and let that person be in the forefront whom I have appointed as commander. The army must attack the enemy simultaneously"*.

When Umar's (RadhiAllaahu-anhu) letter reached Hadhrat Amr (RadhiAllaahu-anhu) he commanded a ferocious attack. By the Will of Allaah, Alexandria was conquered. Amr bin al Aas (RadhiAllaahu-anhu) noted this good news, summoned a messenger and instructed him to stop at every two and three 'manzils' and communicate the glad tidings to the Commander of the Believers. The Messengers name was Mu'aawiya.

This is not that Mu'aawiya who was Abu Sufyaan's son, and who had a son named Yazid. This was Mu'aawiya, son of Khadeej.

When Mu'aawiya reached Madinah it was already early afternoon. He thought it best to rest and not to go to the Khaleefa straight away. After resolving thus he proceeded in the direction of Masjid-e-Nabawi.

By coincidence, Hadhrat Umar's (RadhiAllaahu-anhu) maid-servant saw Mu'aawiya, who was riding on a camel

and enveloped in dust. She inquired : "*Where are you coming from?*"

Mu'aaywiya replied: "*From Alexandria*". The maid-servant ran and told Hadhrat Umar (RadhiAllaahu-anhu) that the messenger from Alexandria had arrived. Hadhrat Umar (RadhiAllaahu-anhu) replied: "*Bring him here instantly*".

Hadhrat Umar (RadhiAllaahu-anhu) was setting his sheet which he wore before emerging when Mu'aawiya approached him and conveyed the good news of the victory to him. Hadhrat Umar (RadhiAllaahu-anhu) fell down in sajda forthwith; he then proclaimed that the people should come to the Masjid.

When the inhabitants of Madinah learnt that the messenger from Alexandria had arrived the Masjid was overflowing. Mu'aawiya (RadhiAllaahu-anhu) narrated all the events of the victory. Subsequently, Hadhrat Umar (RadhiAllaahu-anhu) took him to his house.

Hadhrat Umar (RadhiAllaahu-anhu) inquired: "*Why did you not come to me instantly on reaching Madinah?*"

Mu'aawiya replied: "*I did not come pondering that as it was already early afternoon You would have been in relaxation*".

Hadhrat Umar (RadhiAllaahu-anhu) retorted : "*Mu'aawiya! If I relax who will undertake the responsibility of governing.*"

AN OATH WAS PLEDGED FROM ALL ADMINISTRATORS

From those who were appointed administrators of districts and towns, and under-took the responsibility of collecting taxes, an oath was taken:

They would not wear splendid clothes;
They would not eat refined flour;
They would not ride Turkish horses;
They would not keep butlers or door-keepers;
Their doors would constantly be open to the destitute.

Occasionally, these conditions were also written in their documents of appointment and read aloud in public congregation so that the people were aware of the administrators constraints.

If any account was received stating that an administrator's expenditure was more than his income, the issue was investigated. And if the expenditure was definitely more than the income, an explanation was demanded. Enormous amounts were deposited in the Baitul Maal, The National Public Treasury.

AFTER COUNCELLING THE GENERAL PUBLIC

When it was decided to nominate an administrator for a place a decree reached the inhabitants and the general populace of that city requesting them to forward the name of a trustworthy and scrupulous person.

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AFTER COUNCELLING THE GENERAL PUBLIC

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Once, it was decided to appoint governors for Basra, Kufa and Syria; so decrees were dispatched to those places. Names were nominated by the inhabitants of each place and forwarded to the Khaleefa. Only then were appointments made. One notable advantage of this process was that it did not generate any nervousness among the populace and no apprehensions could be raised concerning the intentions of the government. Nor could any person assert that the government was practising nepotism.

Sa'd bin Abi Wqqaas (RadhiAllaahu-anhu) was one of the prominent personal. He was a Companion of Rasulullaah (SallAllaahu alayhi wasallam). He was among the first fortunate ones to accept Islaam. He was the conqueror of Iran. Among all the followers of the Blessed Rasulullaah (SallAllaahu alayhi wasallam) there are only ten people to whom Rasulullaah (SallAllaahu alayhi wasallam) gave the good tidings of Jannat whilst they were living in this world. They are called 'Ashara-e-Mubasharah.' Hadhrat Sa'ad (RadhiAllaahu-anhu) was one among those ten. Hadhrat Umar (RadhiAllaahu-anhu) nominated him the governor of Kufa but when inhabitants complained about him he was removed.

HADHRAT UMAR (RADHIALLAAHU-ANHU) ONCE SAID :

I only have that measure of right over the Baitul Maal which the guardian has over the wealth of the orphan. If I had wealth I will not take anything from the Baitul Maal. If necessity demands I will only take that much of money which an ordinary man uses to meet his basic expenses.

But, O Muslims! What rights do you have over me?

If you require you may call me to clarify the following:

1. That the national public treasury must not be hoarded with the money collected from land-tax and booty;
2. If wealth comes it must not be spent in unworthy places, i.e.-wrongfully ;
3. That the frontiers be kept zealously protected;
4. That stipends must be increased; and
5. That you must not be jeopardised by perils.

DURING HAJJ

A decree was also issued to all administrators of districts and towns to congregate annually at the time of Hajj.

A declaration was made during Hajj that anyone having grievances against any administrator must express it. This programme was then put into motion. All just complaints were addressed.

DO NOT HUMILIATE ANYONE

Hadhrat Umar (RadhiAllaahu-anhu) once said in a public assembly: *"People! Governors are not dispatched to you to thrash you and snatch your goods. If anyone acts contrary to what I have instructed then notify me".*

The governor of Egypt, Hadhrat 'Amr bin al - 'As (RadhiAllaahu-anhu) said: *"If someone beats another to teach him excellent manners then too will you discipline him?"*

Hadhrat Umar (RadhiAllaahu-anhu) replied: *"Most definitely, since I have personally seen Rasulullaah (SallAllaahu alayhi wasallam) doing that."*

"Be careful! Do not persist in beating Muslims; otherwise they will be humiliated. Treat them properly and do not abolish their permissible rights."

CHASTISEMENT FOR A GOVERNOR

At the time of Hajj, when all the governors were present, one person lodged a complaint, saying: *"O Khaleefa of the Muslims! One of your governors has whipped me 100 lashes without any error of mine."*

Hadhrat Umar (RadhiAllaahu-anhu) said: *"Well! Then you also whip him 100 lashes in this congregation"*.

Hadhrat 'Amr bin al - 'As Sayyidina Ali (RadhiAllaahu-anhu) said: *"This is a very stern law. If a government official receives 100 lashes before a crowd what integrity of his will remain?"*

Hadhrat Umar (RadhiAllaahu-anhu) said: *"How can it happen that no retribution is obtained from the guilty person? The scales of justice weigh each person impartially"*.

After major negotiations Hadhrat 'Amr bin al - 'As (RadhiAllaahu-anhu) made the accused pay the plaintiff 200 "ashrafia"; and by so doing he was acquitted from the lashes.

If a governor could not be reached by the destitute or even if he was not enquiring about the health of ailing people, he was dismissed.

WILL YOU BE LIBERATED FROM PUNISHMENT?

Even more noteworthy event is the one where Hadhrat Umar (RadhiAllaahu-anhu) was once walking in the bazaar, when someone yelled: *"O Umar! Just by devising rules for governors, will you be free from Allaah's inquest and punishment? Do you know how the governor of Egypt, Ayaadh bin Ghanam, is behaving? He adorns splendid clothes and has a butler, so that the destitute may have no access to him."*

Hadhrat Umar (RadhiAllaahu-anhu) instantly commanded Muhammed bin Muslim to proceed to Egypt and bring forth Ayaadh in the state he discovered him. Muhammed bin Muslim made inquiries and found that the grievances were valid. He did not have a butler and adorned exquisite clothes and Muhammed bin Muslim returned with him in that state.

When he appeared in front of Hadhrat Umar (RadhiAllaahu-anhu) he ordered him to remove the exquisite clothes and wear a hairy Kurta. He ordered that a flock of goats be handed over to him which he must graze.

Ayaadh (RadhiAllaahu-anhu) always used to say: *"It is preferable to die."*

When he sincerely repented, his mistake was pardoned. Subsequently, Ayaadh (RadhiAllaahu-anhu) resumed his duty submissively and mannerly for the rest of his life.

ALL ARE EQUITABLE IN COURT

Once there was a confrontation between Hadhrat Umar (RadhiAllaahu-anhu) and Ubai bin Kaab (RadhiAllaahu-anhu).

This case was brought before the judge, who was Zaid bin Thaabit (RadhiAllaahu-anhu) who was also a companion. When Hadhrat Umar (RadhiAllaahu-anhu) approached him, he honoured Umar and vacated the seat.

Hadhrat Umar (RadhiAllaahu-anhu) stated : *"This is your first inequality."* After proclaiming thus he proceeded to sit alongside his disputant.

A STRANGER COULD NOT IDENTIFY HADHRAT UMAR (RADHIALLAAHU-ANHU)

Nobody could distinguish Hadhrat Umar (RadhiAllaahu-anhu) in the home or outside in the bazaar and in the street as the guide and Khaleefa of the Muslims.

Delegates of governments would arrive to present their request before him but, until some one indicated who was the Khaleefa of the Muslims, the hapless fellows would keep moving around looking for him.

How could he perceive that the man in patched clothes sitting in one corner was Umar bin al Khattaab (RadhiAllaahu-anhu) on account of whom the governments of Syria and Persia were vibrating ?

HE DID NOT USE HONEY WITHOUT CONSENT

He once fell ill. Honey was recommended as a remedy. There was no honey in the house. There was honey in the Baitul Maal, but then how could he use it without the permission of the Muslims. He proceeded to the Musjide-Nabawi and informed the people; *"If you allow me I will use the honey."* The people happily granted consent. He then used the honey.

HANDLING OF A BEGGAR

Once a beggar approached him and pleaded for something. He had a basket on his shoulder filled with flour. Hadhrat Umar (RadhiAllaahu-anhu) snatched the basket and threw the flour down. Then he asked: *"Now tell me what you require?"* He said that even in the most disreputable occupation is not as humiliating as begging.

AN EVENT DURING THE JOURNEY TO SYRIA

Once he was returning from Syria to Madinah. He observed a tent on the road wherein an old lady was sitting.

Hadhrat Umar (RadhiAllaahu-anhu) inquired: *"Dear old lady, do you know anything about Umar's state?"*

The old lady responded : *"Yes, he has departed from Syria, May Allaah ruin him! He has not forwarded me anything till today".*

Hadhrat Umar (RadhiAllaahu-anhu) inquired: *"How can Umar know about the condition of a person so far away?"*

The old lady retorted: "*If Umar does not know the condition of his subjects then why does he rule ?*".

On hearing this answer Hadhrat Umar (RadhiAllaahu-anhu) wept uncontrollably.

ON LISTENING TO A BABY CRYING

Once a caravan arrived in Madinah and camped outside the city. When Hadhrat Umar (RadhiAllaahu-anhu) approached to check and inquire about the condition of the caravan's occupants, he heard the crying of a baby from inside. He approached to see a baby crying on its mother's lap.

He implored the mother to cheer up the baby. When he passed there for a second time the baby was still crying and in a pitiful state. He scolded the mother angrily: "*What kind of a mother are you who causes the baby to cry?*"

The mother replied: "*Do you know why the baby is crying? In truth the Khalifa has decreed that a baby will not receive any allowance from the Baitul Maal so long as it does not leave drinking milk. I am trying to make him leave milk but he does not want to, so what else can he do but cry?*"

On hearing this Hadhrat Umar (RadhiAllaahu-anhu) exclaimed: "*O Umar! I don't know how many babies will have died as a result of this decree.*" On that same day a law was made that a child would be given an allowance from birth from the Baitul Maal.

HADHRAT UMAR'S (RADHIALLAAHU-ANHU) PATROLLING

Once Hadhrat Umar (RadhiAllaahu-anhu) went out patrolling. When he went outside Madinah he observed a woman cooking while the children were crying. When he approached closer and inquired about their state it was learnt that the children had not consumed food for some time. In order to cheer them the women had filled an empty pot with water and was boiling it.

Hadhrat Umar (RadhiAllaahu-anhu) instantly ran to the Baitul Maal, took flour, meat and oil and dates and loaded them on his back. The slave even implored: "*Permit me to carry it*".

He retorted: "*You will not carry my burden on the day of Judgement.*" He placed all these things before the woman.

Hadhrat Umar (RadhiAllaahu-anhu) fanned the flames of the fire himself and prepared the food. When the food was ready the children ate and became delighted.

The woman said: "*You are deserving of being the Commander of the Believers - not Umar*".

ARE YOU NOT COMING FOR JUMU'AH ?

Sa'eed bin Yarboo was a Companion whose eye-sight was dwindling. When Hadhrat Umar (RadhiAllaahu-anhu) inquired from him as to why he was not coming for Jumu'ah he answered: "*I do not have someone who can show me the road. Hadhrat Umar (RadhiAllaahu-anhu) appointed a person who would stay with him at all times.*"

IF I SUCCUMB TO THE WORLD

Once Hadhrat Umar (RadhiAllaahu-anhu) ascended the pulpit and remarked: *"O Muslims! If I succumb to the world what will you do?"*

One person unsheathed a sword and declared: *"We shall behead you."* Hadhrat Umar (RadhiAllaahu-anhu) said enthralled: *"I am grateful to Allaah that there are persons present who will straighten me if I tread a crooked path."*

WHO IS A GREATER SLAVE THAN ME?

One day some affluent men from among the Arabs came to meet him. At that time Hadhrat Umar (RadhiAllaahu-anhu) was dashing around holding up his garment. He called a person named Ahnaf. *"Ahnaf! come and aid me. One camel of the Baitul Maal has escaped and you know how many poor people have rights over one camel."*

One of the wealthy ones said: *"O Commander of the Believers! Instruct one of the slaves! He will trace it. Why are you perplexed?"* Hadhrat Umar (RadhiAllaahu-anhu) commented: *"Who is a greater slave than me?"*

REMEDY FOR PRIDE

Once whilst delivering a khutba he stated:

"People I once lived in such times that I would fill water for the people who gave me date which I ate."

After saying this he descended the pulpit.

The people inquired: *"Sir, what was the necessity to narrate this in your khutba?"*

He responded: *"Pride had entered into me that I am a guide of the Muslims; that is why I admonished my heart: 'What are you? What are you proud about?'"*

IS WEALTH A WICKED THING?

After Iran was conquered and the treasures of Byzantium were heaped before Hadhrat Umar (RadhiAllaahu-anhu) he prayed: *"O Allaah, we are not beseeching You that we should not be granted love for wealth at all, nor are we expressing that its coming should give us any ecstasy; we entreat You to make wealth and commodities the means towards earning Your Pleasure."*

SUMMARY

Hadhrat Umar (RadhiAllaahu-anhu) was twelve to thirteen years younger than our Rasulullaah (SallAllaahu alayhi wasallam). His and Rasulullaah (SallAllaahu alayhi wasallam) families became one at the eighth ancestry.

He accepted Islaam at the age of twenty seven. He became the Khaleefa of the Muslims after Hadhrat Abu Bakr (RadhiAllaahu-anhu). He governed for ten years, six months and four days, from 13 A.H. to 23 A.H.

HADHRAT UMAR'S (RADHIALLAAHU-ANHU) EXCEPTIONAL ACTIONS

1. He had a national public treasure established and started the maintenance of orderly accounts.
2. Courts were erected and judges appointed.
3. The calculation of dates began using the Hijrat as basis.

4. An army registry or department was established.
5. Weights and measurements were introduced.
6. Cities were inhabited.
7. Canals were dug and irrigation commenced.
8. A population census was undertaken.
9. The country was divided into provinces.
10. He fixed the system of night patrols to check on the subjects.
11. Army barracks were established.
12. Rest-houses for travellers were erected at intervals along the road from Makkah to Madinah. Guest-houses were constructed in numerous cities.
13. Madrassahs were established. The teacher's salaries were stipulated so that education could spread. The system of lectures in Masjids was arranged.
14. Salaries for Imaams and Mu'azzins were stipulated.
15. Arrangements were made for lighting up the Masjids.

Many more good projects were undertaken which are mentioned in books in greater detail.

BASIC FACTS

Hadhrat Umar Farooq (RadhiAllaahu-anhu) established his rule on the basis of following Rasulullaah's (SallAllaahu alayhi wasallam) footprints on every issue. If any issue arose whose parallel Hadhrat Umar (RadhiAllaahu-anhu) had not observed in the life of Rasulullaah (SallAllaahu alayhi wasallam) then he postponed the judgement until a high ranked companion's testimony was rendered. He desired that every person obtain valid and impartial justice.

It is worth repeating the event where the judge gave him preferential treatment in his dispute with Hadhrat Ubay Bin

Ka'ab (RadhiAllaahu-anhu) and Hadhrat Umar (RadhiAllaahu-anhu) stated that this was the first inequality.

Islaam taught absolute equality before Allaah. Salaat was obligatory on rich and poor alike. Fasting was made obligatory on male, female, rich and poor equally.

In reality it was worthy of compliment from the poor and deserving of endorsement from the wealthy. Fearing Allaah was given its importance by rich and poor alike. Justice and punishment was equal for all.

During the times of drought, or "Amur Rimaad", he abdonded eating good food or eating to his stomach's fill. When people did not get oil he also stopped eating it. When wheat flour was not available for the public Hadhrat Umar (RadhiAllaahu-anhu) also did not prefer it for himself. He ate oil and passed his days. His health deteriorated. His physical and facial beauty vanished but he did not eat wheat flour. He regarded the public's adversities as his own. The hunger and thirst of the public became his. Paying lip-service costs nothing but to emerge successfully from a practical examination is difficult.

Inspite of ruling such a massive area he constantly reminded himself, *"You are that very same person who used to fill water for people; and when you received dates you would eat them and be happy."* Someone told Siddiq Akbar (RadhiAllaahu-anhu) at the time of his death when he appointed Umar (RadhiAllaahu-anhu) as his successor: *"You are appointing Umar as Khaleefa but if Allaah has to ask you, 'Whom have you made Khaleefa? What will you reply?'"* Hadhrat Abu Bakr (RadhiAllaahu-

anhu) responded : *"I will answer Allaah by replying: 'O My Rabb, I have appointed such a person who is best among the people ."*

Was this not true ? Can any lover of justice have any reservations concerning this ? Do you remember what a stern check was kept on a person appointed governor and handed over to the public ? He had no will to be unjust to the subjects ; to refuse to or listen to their complaints; or meet them; or to go to their funerals or to enquire about the health of the ailing people.

An audit was made of all the governors belongings, including their wealth, to determine how long he was he employed. When he retired investigations were made as to how much capital he possessed; how many homes he had constructed; how many gardens he owned and how much money he had deposited.

If there was any misappropriation discovered between the amount that came in and the amount spent, the greater portion of the remaining was taken, as by right of the government.

There was no stealing and negligence. Every person's life and dignity was like his own.

He would weep whenever there was a slightest shortcoming and he would make rectifications of it. There was no 'cover up' or 'white washing'. Truth was truth and falsehood, falsehood. The name of oppression was injustice. Evil was not called good. This was the rule of Umar (RadhiAllaahu-anhu).

AN ENGROSSING STORY

The following illustrates the miracle of Hadhrat Umar's (RadhiAllaahu-anhu) spiritual power. There was one peculiar ritual in Egypt. The Egyptians used to celebrate one festival every year in which a maiden was dressed as a bride. They put for her a crown and jewellery made of flowers. The beautified her and put her in a boat and drowned her in the middle of the river Nile. The Egyptians used to say : *"If we will not offer this sacrifice the river will not provide us with water and our crops will be devastated"*.

When the Muslims captured Egypt they prevented this custom saying: *"Anything in Allaah's creation cannot be killed without justification."* By Allaah's will the river became dry and the crops began dying as a result of no water coming into the fields.

The Commander of the Muslims, Amr Bin Al Aas (RadhiAllaahu-anhu) sent a description of the entire episode to Hadhrat Umar (RadhiAllaahu-anhu).

On receiving the report Hadhrat Umar (RadhiAllaahu-anhu) wrote a letter to the river Nile and sent it to Amr Bin Al Aas (RadhiAllaahu-anhu). He instructed that the letter must be dropped into the river.

In the letter he wrote as follows:

"O river Nile! If you are flowing on your own accord then stop flowing! But if your flow is by the command of Allaah, the Almighty then we pray to Allaah you flow".

After this letter was dropped in the river Nile more water than ever before reached the banks.

PERIOD OF RULE: 10 years 6 months and 4 days
AGE: 63 years

MAY ALLAAH BE PLEASED WITH HIM

Ibn Mas'ud (RA) said that Hadhrat Umar's (RA) acceptance of Islaam was a great victory for Islaam, his emigration its success and his Khalifaat was a boon. In the eleven years of his rule Islaam made the greatest strides and the Muslims accomplished their greatest triumphs for the cause of truth, yet Hadhrat Umar remained the humblest and simplest amongst the Muslims. Truly the most deserving of following in Rasulullaah (SallAllaahu alayhi wasallam) footsteps.

WHO WAS HADHRAT UMAR (RADHIALLAHU-ANHU)?

By Allama Doust Muhammad Qurashi.(R.A)

1. He for whom the Beloved Nabi (SallAllaahu alayhi wasallam) of Allaah prayed for to fortify Islaam.
2. Whom Allaah Ta'aala selected and deputed to elevate Islaam.
3. Before he accepted Islaam, Hadhrat Jibreel(AS) brought the good news to Nabi (SallAllaahu alayhi wasallam) to welcome him.
4. Upon arrival Nabi (SallAllaahu alayhi wasallam) welcomed him warm-heartily.
5. He whose Imaan strengthened all the Sahaabahs Imaan.
6. By his help the Muslims were able to pray to Allaah in the Haram Shareef.
7. Even the earth expressed its happiness when he accepted Islaam.

8. The river Nile flowed strongly celebrating the happiness of his accepting Islaam.
9. He was fortunate to enter the Ka'bah before all the other Sahaabahs.
10. Due to his entering the Ka'bah, the walls boasted with pride to the throne of Allaah Ta'aala.
11. Whose advantageous arrival in Islaam caused the well of Zam Zam to flow its sweetness to the river of Salsabeel in Jannat.
12. After he entered the Ka'bah, Nabi (SallAllaahu alayhi wasallam) proclaimed "Allaahu Akbar " the idol fell on its face.
13. He received the title of "Farooq-e-A'zam" from Nabi (SallAllaahu alayhi wasallam).
14. Referring to the ayat, "We have created you from sand ." The sand from which he was created was that of well fermented garden sand.
15. He challenged the kufaar and performed Salaat in front of them in the Haram.
16. His decision concerning the prisoners from the Battle of Badr was to execute them.
17. For the Battle of Tabook he gave half his wealth and was warmly welcomed by Nabi (SallAllaahu alayhi wasallam).
18. Nabi's (SallAllaahu alayhi wasallam) opinion regarding Hadhrat Umar (RadhiAllaahu-anhu) was that, "If there was a Nabi after me it would have being be Umar."
19. When there was a conflict between the Ansaar and Mahaajireen, he settled it with an eloquent speech in the hall of Saqifah Bani Sa'eedah.
20. Looking at his just political rules, Hadhrat Ali (RadhiAllaahu-anhu) regarded him as the sanctuary for the Muslims.

21. Hadhrat Ali (RadhiAllaahu-anhu) regarded him as a very delightful person, firm on command.
22. When looking at Hadhrat Umar's(RA) army, Hadhrat Haidar Karaar (Ali) titled it "Jundullaah" (The army of Allaah).
23. After seeing his (umar's) Deen Sher Jalee-(Ali) understood it only as the Deen of Allaah.
24. When he called out "Ya Saariya-tul Jabaal " in Madinah, the voice was heard in Nahawand which alerted the Muslim army against the kuffar attack.
25. Through the blessing of his letter the river Nile started flowing and the eastern tradition was destroyed.
26. The Qur'aanic ayat which was revealed in accordance to his suggestion as what to do with the Maqame Ibrahim.
27. Due to his protection of modesty women were ordered to start wearing veils to cover their faces.
28. Because he called Nabi (SallAllaahu alayhi wasallam) Moula (guardian) Allaah Ta'aala revealed an ayat "That Allaah alone is his Moula".
29. Through his dua Allaah Ta'aala revealed the clear prohibition of wine.
30. His suggestion to perform Janaazah Salaat on a hypocrite was assisted by the revelation of an ayat.
31. When asked by Nabi (SallAllaahu alayhi wasallam) regarding the story of Hadhrat Ayesha (RA) he replied that it was a false accusation, thereafter an ayat was revealed which absolves her.
32. The conquered areas of land under his control reached 255 105 square miles.
33. When he said that the Qur'aan was enough for salvation he just proved the purpose of prophethood i.e. to convey the message of the Quraan.

34. In other words , it meant that whosoever has been guided by Allaah then nobody can distract him from that path.
35. To which his close associates and Nabi (SallAllaahu alayhi wasallam) kept quiet but the family of Nabi (SallAllaahu alayhi wasallam) proved him correct practically.
36. Whose shame and modesty reached the 4 corners of the world.
37. After the demise of Hadhrat Abu-Bakr (RadhiAllaahu-anhu), without any objection, he was selected as the next Khalif; even before this he was already selected by the best of creation after the Ambiyaa-prophets -i.e. Hadhrat Abu-Bakr RadhiAllaahu-anhu.
38. During his Khilafat on one side he was engaged in dispatching an army to Iran whilst on the other side he was discussing issues with the messenger of Qaysan and Kisra. While preparing the victorious army of Iran and Egypt, he was engrossed in deliberating with Hadhrat Khalid and Hadhrat Muawiyah regarding war tactics. All this whilst he himself, had on patched clothes and wore an old turban and on his feet were old sandals.
39. Sometimes he would be on the mimbar explaining the orders of Allaah and sometimes he would be carrying buckets of water on his shoulders feeding the poor, the destitute and the widows.
40. During the day he would be fulfilling the duties of his Khilafat and during the night he would patrol the alleys and streets of Madinah, assisting the needy.
41. He was so rich that the kingdoms were spread at his feet but he opted for such simplicity that king's messengers could not even identify him.

42. His inner authority was so strong that his outer dignity seemed insignificant.
43. Although he was very particular in his religious affairs, he was just so soft in his personal affairs.
44. He established a 'Baitul Maal' for the safe-keeping of the state's wealth.
45. Through the blessing of his intelligence, courts were built and judges were appointed.
46. Because of his lofty political insight, offices for the armies were built and salaries fixed for the soldiers and volunteers.
47. He also suggested that a measuring department be set up so that proper measurements were carried out.
48. With the blessing of his experiences, he had full control over the population register.
49. He also appointed daily provisions for the poor Christians and Jews.
50. For the comfort of travellers he erected wooden seats and resting places between Makkah and Madinah.
51. To maintain the power of Islaam and to establish the awe of his Khilafaat he erected army camps all around.
52. For the safekeeping of the Qur'aan he established the Taraweeh Salaah to be read with Jamaat with the consent of all the Sahaabah; up to the day of Qiyamat this will remain a blessing.
53. By continuing the Taraweeh he gave the opportunity for the protection of the Quraan.
54. Through the blessing of his blessed shawl a house was saved from being burnt out.
55. With the stamping of his feet Madinah has been and shall be saved till Qiyamat from any form of earthquake.

56. Because of his fear of Allaah he used to carry the daily provisions of the poor on his own shoulders.
57. To save his employees from bribery he used to pay them very high salaries.
58. Although being the Khalif of his time he stood in the Court of Law as a defendant against Hadhrat Zaid bin Thaabit (RA).
59. He introduced the system of Qudaat so that guilty travellers could be sentenced in their own countries.
60. By laying stress on tajweed he ensured that the Arabs were able to read properly.
61. With the intention of spreading the Qur'aan, besides Syria, Hims and Palestine, Madrasas were established at other areas.
62. In order for the people to know the Laws of Allaah he made it compulsory for them to learn Surah's Baqarah, Nisa, Ma'idah, Haj and Noor.
63. For a town or city to run smoothly he appointed an administrative committee which consisted of staff, an accountant, translator, doctor and surgeon.
64. With the blessing of his good fortune, a leader with his army of several hundreds all became Muslims.
65. His Islaamic forces conquered many places i.e. Qaadiziyyah, Jaloolah, Hahvan, Takriyyat, Khozistan, Iran, Isfahaan, Tabristan, Azir Baaijan and others.
66. Through whom Hadhrat Hassan (RA) married Hadhrat Shahu Banu and became related.
67. At his doorstep Hadhrat Ali (RA) brought Hadhrat Hussain(RA) to get him married.
68. He who considered the family of Nabi (SallAllaahu alayhi wasallam) for the marriage of Hadhrat Shahr Banu and broke the interest of his own son for this girl.

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69. He gave preference to the son of Hadhrat Ali (RadhiAllaahu-anhu) over his own son and practised the rights of brotherhood to its maximum.
70. His success and achievements from birth were the cause of his Khilafaat.
71. Hadhrat Ali (RA) and Hadhrat Hussain (RA) upheld their allegiance to him.
72. All his close friends witnessed the marriage of Hadhrat Hussain (RA).
73. During his Khilafaat, Fiqh was elevated to its maximum.
74. The outcome of his justice reached every corner of the world.
75. The members of his 'mashwarah' committee were the prominent and renown Sahaabahs.
76. Due to his praiseworthy efforts during his Khilaafat 4000 Masjids were built.
77. Because of his simplicity he was not afraid to sleep under a tree.
78. He who changed the cloth of the Ka'bah for a cloth of high quality.
79. He extended the walls of the Ka'bah and enclosed the circumference of the Haram so that it was separated from the town.
80. During the drought season he joined the river Nile to the river Qulzoom through the mountains which is a distance of about 99 miles distance.
81. He built apartments for travellers in big cities.
82. He dug the river Aboo Moosa so that people could quench their thirst.
83. He built a well, benches and a caravan park on the route between Makkah and Madinah.
84. Because of his influence for justice over his governors even the animals benefited.

85. Commentors agree that it was he who was prophesied to conquer Persia which is present day Iran.
86. He was blessed as being the son-in-law of Hadhrat Ali (RadhiAllaahu-anhu).
87. Who gave the order to the Judges, to base their judgement from the Qur'aan thereafter the Ahaadith, then Ijma, and then lastly Qujaas.
88. Those kings messengers who saw his forceful eyes used to fear him.
89. Going towards Bait tul Muqaddas at the time of its victory he took turns to walk and ride the camel, so as not to harass the camel.
90. He used to deliver the daily food to the orphans at their doorsteps.
91. He never took more than his portion from the war booty.
92. He was so conscious of the oil that was from the Baitul Maal that he used to extinguish the flame for his own work.
93. A Christian (W W Hunter) was forced to comment that if there was another Umar on the face of this earth, the name of kufr would not have remained.
94. He killed the munafiq (hypocrite) who asked him for a second opinion over the verdict of Nabi (SallAllaahu alayhi wasallam).
95. During his Khilafaat the wives and families of Nabi (SallAllaahu alayhi wasallam) used to get their monthly allowances on time from him.
96. He once read a confession of his from the Days of Ignorance and was regretful because there will be accountability for it.
97. He proved his belief in the oneness of Allaah by saying to the Hajre Aswad (the white stone from Janaah);" that you are not beneficial for the

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72. All his close friends witnessed the marriage of Hadhrat Hussain (RA).
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74. The outcome of his justice reached every corner of the world.
75. The members of his 'mashwarah' committee were the prominent and renown Sahaabahs.
76. Due to his praiseworthy efforts during his Khilaafat 4000 Masjids were built.
77. Because of his simplicity he was not afraid to sleep under a tree.
78. He who changed the cloth of the Ka'bah for a cloth of high quality.
79. He extended the walls of the Ka'bah and enclosed the circumference of the Haram so that it was separated from the town.
80. During the drought season he joined the river Nile to the river Qulzoom through the mountains which is a distance of about 99 miles distance.
81. He built apartments for travellers in big cities.
82. He dug the river Aboo Moosa so that people could quench their thirst.
83. He built a well, benches and a caravan park on the route between Makkah and Madinah.
84. Because of his influence for justice over his governors even the animals benefited.

85. Commentors agree that it was he who was prophesied to conquer Persia which is present day Iran.
86. He was blessed as being the son-in-law of Hadhrat Ali (RadhiAllaahu-anhu).
87. Who gave the order to the Judges, to base their judgement from the Qur'aan thereafter the Ahaadith, then Ijma, and then lastly Qujaas.
88. Those kings messengers who saw his forceful eyes used to fear him.
89. Going towards Bait tul Muqaddas at the time of its victory he took turns to walk and ride the camel, so as not to harass the camel.
90. He used to deliver the daily food to the orphans at their doorsteps.
91. He never took more than his portion from the war booty.
92. He was so conscious of the oil that was from the Baitul Maal that he used to extinguish the flame for his own work.
93. A Christian (W W Hunter) was forced to comment that if there was another Umar on the face of this earth, the name of kufr would not have remained.
94. He killed the munafiq (hypocrite) who asked him for a second opinion over the verdict of Nabi (SallAllaahu alayhi wasallam).
95. During his Khilafaat the wives and families of Nabi (SallAllaahu alayhi wasallam) used to get their monthly allowances on time from him.
96. He once read a confession of his from the Days of Ignorance and was regretful because there will be accountability for it.
97. He proved his belief in the oneness of Allaah by saying to the Hajre Aswad (the white stone from Janaah);" that you are not beneficial for the

- troublesome; we only kiss you because we saw Nabi (SallAllaahu alayhi wasallam) kiss you."
98. Just by seeing his appearance, Monks recognised him.
99. Nabi (SallAllaahu alayhi wasallam) gave him glad tidings of his palace of Jannah in this World.
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1416--1996.

SAYYADINA UTHMAN (radhiallahu-anhu)

After the demise of Hadhrat Umar (Radhiallahu-Anhu) the authority and succession of the Blessed Nabi (Sallallahu alayhi wasallam) passed on to the shoulders of Hadhrat Uthman (Radhiallahu-anhu). Hadhrat Uthman (Radhiallahu-anhu) obtained his distinction by Rasulullaah (Sallallahu alayhi wasallam) granting him two of his daughters in marriage. One first, then when she passed away the next. The first wife was Hadhrat Ruqayya (Radhiallahu-anha) by whom one son, named Abdullaah was born. Abdullaah lived for seven years.

The second was a daughter Hadhrat Umme Kulthum (Radhiallahu-anha).

Hadhrat Uthman (Radhiallahu-anhu) was five or six years younger than the Blessed Rasul (Sallallahu alayhi wasallam).

The families of Hadhrat Uthman (Radhiallahu-anhu) and Rasul (Sallallahu alayhi wasallam) link up in heritage at the fifth generation.

In the history of Rasulullaah (Sallallahu alayhi wasallam) we have explained to you that the most honourable in Makkah were the Quraish. Among the Quraish belonged the clan of Bani Hashim. Hahsim's son was Abdul Mutallib whose son was Abdullaah whose son was Muhammad (Sallallahu alayhi wasallam) via whom this tribe radiated like the sun. Till now it is honoured by the Muslims.

In fact all the tribes of Makkah were the branches of the Quraish. Yet one tribe realized reputation through the name of Siddiq Akbar (Radhiallahu-anhu), and others by the illustrious name of Hadhrat Umar (Radhiallahu-anhu), Hadhrat Uthman (Radhiallahu-anhu) or Hadhrat Ali (Radhiallahu-anhu). One was called Hashmi, others Siddiqi, Faruqi, Uthmani and Alawi.

The decedents of Fatima (Radhiallahu-anhu) are called Sayyid as they were decedents of Rasulullah (Sallallahu alayhi wasallam).

How Hadhrat Uthman (Radhiallahu-anhu) and Rasulullaah (Sallallahu alayhi wasallam) and their families are linked up at the fifth generation?

A fore-father to their tribe was Abd Manaf. His decedents are: Abd Shams-Umayya-AbulAs-Affan-Uthman (Thi-n-Noorain). Rasulullaah's (Sallallahu alayhi wasallam) forefathers are: Abd Manaf-Hashim-Abdul Muttalib Abdullah-Muhammad (Sallallahu alayhi wasallam).

This clarifies the ancestral relationship between Rasulullaah (Sallallahu alayhi wasallam) and Hadhrat Uthman (Radhiallahu-anhu) is one and the same.

Because of Hadhrat Uthman's (Radhiallahu-anhu) family, the Bani Umayya, he is called Umawi and Rasulullaah (Sallallahu alayhi wasallam) is called Hashmi due to his family, the Bani Hashim.

The whole clan of Bani Umayya was prominently skilled in trade and commodities to a degree. Indeed the death of Hadhrat Uthman's (Radhiallahu-anhu) father happened on a business trip.

Affan was extremely wealthy and after his death he left behind enormous wealth and merchandise for Hadhrat Uthman (Radhiallahu-anhu).

In comparison to him no one had more camels in the whole of Makkah. His depot was in Syria where they earned in abundance. He did not only have one type of trade but they also traded in grain, cloth and other products.

Hadhrat Uthman (Radhiallahu-anhu) was also a high-ranking businessman. In comparison to others he had unique virtues. He was very charitable, bashful and modest.

Few people state that Hadhrat Uthman's (Radhiallahu-anhu) maternal aunt named Sauda mentioned a few facts to him regarding Rasulullaah (Sallallahu alayhi wasallam). She had advised him to associate with Rasulullah (Sallallahu alayhi wasallam). By doing so he would become a high-ranked companion. She was a fortune-teller who at times mentioned strange things.

Others mention that Hadhrat Uthman (Radhiallahu-anhu) was returning from trip to Syria when he fell asleep. It was a restless sleep, during which he frequently awoke. In this state he heard a voice announcing that Ahmed (Sallallahu alayhi wasallam) had appeared in Makkah.

When he arrived in Makkah and was notified that Ahmed Mukhtar (Sallallahu alayhi wasallam) had in reality appeared an unusual impact resulted in his mind.

The most acceptable narration is that on returning from Syria Hadhrat Uthman (Radhiallahu-anhu) met Hadhrat Abu-Bakr (Radhiallahu-anhu). They had a discussion in which Hadhrat Abu-Bakr (Radhiallahu-anhu) presented

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Islaam to him and Hadhrat Uthman (RadhiAllahu-anhu) inclined favourably towards the principles of Islaam and availed himself in the company of the Guide of Abu-Bakr (RadhiAllahu-anhu) i.e. Rasulullah (Sallallahu alayhi wasallam). On the request of Rasulullah (Sallallahu alayhi wasallam) he enhanced himself with the boon of Islaam and returned home.

Hadhrat Uthman (RadhiAllahu-anhu) was one of the most honourable person of Makkah. Everyone loved him. When the Makkahn women sung lullabies to their children they would utter: "My darling! May I have the same love for you as the Quraish have for Uthman."

When he became a Muslim his family people were very angry and annoyed. His uncle tied him up in a rope and exclaimed angrily: "Why have you forsaken the way of your forefathers and chosen this religion?" Hadhrat Uthman (RadhiAllahu-anhu) withstood all these difficulties and crises and remained steadfast on Islaam.

HADHRAT UTHMAN (RADHIALLAHU-ANHU) WAS EXTREMELY RIGHTEOUS AND PIOUS

Hadhrat Uthman (RadhiAllahu-anhu) was extremely righteous and very pious and fearful of Allaah. He had memorised the entire Qur'aan in the lifetime of the Rasulullaah (Sallahu Alahi-Wa-salaam). He completed the recitation of the whole Qur'aan in one rakaat on most nights. He would sleep during the early part of the night and worship for the remaining.

HE WAS EXCEPTIONALLY HANDSOME

He was of normal height, neither too short nor too tall, of tan complexion, with beautiful pearl-like teeth and a broad chest.

WELL WATER FOR EVERYONE'S USAGE

When Muslims came to Madinah from Makkah they experienced immense inconvenience in procuring water.

The sweet water well belonged to a Jew who did not permit anyone to fill water without charging money.

Then Rasulullaah (SallAllaahu alayhi wasallam) asked: "Who is there to salvage the Muslims from the difficulty of obtaining water, thereby procuring Allaah's pleasure?"

Hadhrat Uthman (RadhiAllaahu-anhu) approached the Jew and negotiated the buying of the well from him.

The Jew said: "I cannot sell the entire well. It is possible for you to use the well by filling water for yourselves on a specific day. Muslims may fill on one day and we on the next. If the Muslims fill on the next day they shall have to pay a penalty."

Hadhrat Uthman (RadhiAllaahu-anhu) agreed to this condition of the Jew and purchased part of the well. An interesting result followed. Muslims filled on their day and it would suffice for two days. No one filled on the next day. Then they would fill enough for two days on the third day.

The Jew became very agitated but what could he do? After being made powerless he had to sell the entire well to

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Hadrat Uthman (RA) enlarged the Masjid, which was built by Rasulullaah (SallAllaahu alayhi wasallam). He bought a large piece of ground and incorporated it into the Masjid.

Whenever news of the enemies attack on Madinah reached him, he always sacrificed his wealth and commodities for the Muslims.

How often did Rasulullaah (SallAllaahu alayhi wasallam) pray to Allaah. "O Allaah ! I am pleased with Uthman. Be happy with him also!".

What quantity of wealth did Hadhrat Uthman (RadhiAllaahu-anhu) possess ?. This is genuinely difficult to define but for a estimate we narrate a event.

In the era of Hadhrat Siddiq (RadhiAllaahu-anhu) there was a drought. People became perturbed as a result of the cost of grain. Just a few days lapsed when a thousand camels of Hadhrat Uthman (RadhiAllaahu-anhu) loaded with grain arrived in Madinah.

Grain merchants thronged and desired to purchase the camels. Hadhrat Uthman (RadhiAllaahu-anhu) asked: "How much profit are you prepared to give me?"

The merchants replied: "You can have double the goods".

Hadhrat Uthman (RadhiAllaahu-anhu) said: "I require a great deal more than that". The merchants increased their offer a little but Hadhrat Uthman (Radhi Allaahu-anhu)

said: "I am getting 10 for every one ". On hearing this the merchants began looking at one another's faces. Pondering, who is this millionaire who is paying 10 for goods valued at 1?.

When the gain was off-loaded the merchants inquired: "Sir! Who is this merchant ? Tell us also as to who it is who is giving ten for the price of one? "

He responded: "I am making you bear witness when I say that I have contributed all this grain to the needy populace of Madinah. Allaah Says:

'Whosoever does one good he profits tenfold the like of that good' i.e. he is rewarded tenfold of any good".

From this we know that Hadhrat Uthman (RadhiAllaahu-anhu) was not only a cloth merchant but his capital was secured in numerous types of trade like grain also.

The huge quantity that Hadhrat Uthman (RadhiAllaahu-anhu) spent for national defence has been inscribed in gold letters in history books. In the ninth year of Hijrat, when Rasulullaah (SallAllaahu alayhi wasallam) made arrangements for defence on hearing about the preparedness of the Roman army, Hadhrat Uthman (RadhiAllaahu-anhu) presented one thousand camels and fifty horses for the cause and placed one thousand dinars in the lap of Rasulullaah (SallAllaahu alayhi wasallam). It was on this very same day that the Rasulullaah (SallAllaahu alayhi wasallam) mentioned: "As from today no doing of Uthman shall harm him".

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Hadhrat Uthman (RadhiAllaahu-anhu) was exceptionally good to everyone and extremely compassionate to the Muslims. He would treat loved ones and relatives so well

that just listening to those events astonishes one. Hadhrat Uthman (RadhiAllaahu-anhu) was warm and modest in his demeanour.

Whenever Rasulullaah (SallAllaahu alayhi wasallam) was informed that Hadhrat Uthman (RadhiAllaahu-anhu) was approaching he would be watchful and comment: "We also have to be cautious for the one whom the angels are shy".

Recalling the occasion of Hudaibiya, which has been described in the life of Hadhrat Abu-Bakr (RadhiAllaahu-anhu) Rasulullaah (SallAllaahu alayhi wasallam) selected Uthman (RadhiAllaahu-anhu) for deliberating matters related to improving mutual relationship with the Quraish and the Bani Umayya. They revered him above anyone else.

When the rumour was publicised that the Makkans had martyred Rasulullaah (SallAllaahu alayhi wasallam), Rasulullaah (SallAllaahu alayhi wasallam) took that oath of loyalty for the sake of avenging Hadhrat Uthman's (RadhiAllaahu-anhu) death which is called Bai'at-e-Ridwaan. Rasulullaah (SallAllaahu alayhi wasallam) sat under an acacia tree whilst taking this oath. It has been mentioned thus in the Qur'aan:

"Those who took an oath with you are taking an oath with Allaah. Allaah's Hand is above theirs".

HE placed ONE hand ABOVE the OTHER and SAID:

"This is Uthman's hand and I am personally making an oath on his behalf".

Rasulullaah (SallAllaahu alayhi wasallam) loved Hadhrat Uthman (RadhiAllaahu-anhu) very intimately. Hadhrat

Uthman (RadhiAllaahu-anhu) recorded wahy-divinely protected revelation. Hadhrat Uthman (RadhiAllaahu-anhu) is one of those ten pious personalities to whom Rasulullaah (SallAllaahu alayhi wasallam) had given the glad news of Janaat.

At the time of Hadhrat Abu-Bakr's (RadhiAllaahu-anhu) demise, Hadhrat Uthman (RadhiAllaahu-anhu) was the only one who perceived Hadhrat Siddiq's hearts inclination and wrote Hadhrat Umar's (RadhiAllaahu-anhu) name in the will without any verbalisation from the tongue of Hadhrat Abu-Bakr (RadhiAllaahu-anhu). As a result Hadhrat Abu Bakr (RadhiAllaahu-anhu) had made dua for him on behalf of Islaam and the Muslims.

When Hadhrat Uthman (RadhiAllaahu-anhu) became the KHALIFA he wrote thus to his governors when dispatching a decree:

After praise (to Allaah) and salutations (to Rasulullaah (SallAllaahu alayhi wasallam)) let it be known that the post of Khalifat, i.e. being a Khalifa, has only been bestowed so that the Khalifa, whoever he may be, should be a custodian of the Muslims.

The Khalifa is not instated for collecting money. Muslim authorities and supervisors are collecting money from people. If they have understood that our only task is to accumulate wealth then modesty, trustworthiness and faithfulness shall end. The straight and definite path demands desiring good fortune to the Muslim's business transaction and basic obligations. Whatever rights are due to them by the Khalifat must be given to them and whatever are due from them should be taken. Enemies must be vanquished.

Remember! Loyalty must not be relinquished, no matter what category of work is involved.

Hadhrat Uthman (RadhiAllaahu-anhu) said: "Governors are like shepherds. Just as a shepherd patrols and protects his flock similarly is the governors responsibility."

Indisputably she-goats must be milked to the degree that their young ones do not generate suffering from hunger. If this occurs or the she-goats die, what will transpire? A wolf or any other carnivorous animal will haul them away. This responsibility lies on the shepherd. The governor's treatment of citizens must be that of sympathy and leniency. If the objective shall be for the inflating of state treasures then he will falter to fulfil his duty.

Hadhrat Uthman (RadhiAllaahu-anhu) announced that the custodians of this Ummat were not tax collectors. They were the Imams who demonstrated the straight and proven path, such as Muhammad (SallAllaahu alayhi wasallam), Hadhrat Abu-Bakr (RadhiAllaahu-anhu), and Hadhrat Umar (RadhiAllaahu-anhu).

Hadhrat Uthman (RadhiAllaahu-anhu) used to assert that if the collection of the taxes was made a routine, modesty would vanish and truth would be eradicated.

Shameless selfishness would traverse among the masses. None would have any honour and dignity.

These are very similar directions which Rasulullaah (SallAllaahu alayhi wasallam), Siddiq Akbar and Umar Farooq (RadhiAllaahu-anhu) used to impart.

HADHRAT UTHMAN (RADHIALLAHU-ANHU) WAS CHARITABLE

Modesty and charity go together. The generous person will not decline any person's need because he feels ashamed. He will choose being hungry himself but he will not refuse a beggar at his door. Everyone accepts that Hadhrat Uthman (RadhiAllaahu-anhu) was most modest, then how could he not be generous and refuse any person's request?

CONQUESTS IN THE ERA OF HADHRAT UTHMAN (RADHIALLAHU-ANHU)

The territory of Armania and the Caucasus has slid away from Muslim hands. During the era of Hadhrat Uthman (RadhiAllaahu-anhu) they were recaptured. A naval invasion was launched on Cyprus and reconciliation was made on these conditions:

1. Cypriots shall pay 7,000 ashrafis annually to the Islaamic government.
2. Cypriots shall keep the Muslims informed about enemy manoeuvres.

Alexandrians revolted but the Islaamic government defeated them. Many cities (towns) of Libya were captured. Peace was made on the payment of 2,500,000 ashrafis.

AN INTRIGUING EVENT

Hadhrat Uthman (RadhiAllaahu-anhu) gave the order to one Muslim general named Abdullaah bin Sarah to move towards the cities of North-West Africa. He sent a mighty contingent from Madinah to help him, which included Ibn

Abbaas (RadhiAllaahu-anhu), Ibn Zubair (RadhiAllaahu-anhu) Hasan and Husain (RadhiAllaahu-anhuma).

Hadhrat Abdullaah (Radhi Allaahu-anhu) had his army stretched over the entire Libya and advanced towards North-West Africa.

The Roman governor named Jarjir came to encounter them. He had an army of 120,000 brave men with him.

Jarjir made an announcement in his army that the one who brought Abdullaah's head would get a reward of 100,000 ashrafis and be married to the princess.

When news of this proclamation reached the Muslim army Abdullaah made a counter declaration saying that the one who brought Jarjir's head would be given 100,000 ashrafis, rule over Jarjir's territory and be married to Jarjir's daughter.

Visualise what a battle it must have been; money and territory could be attained. The princess was a reward and the most profound fact was that it was an encounter with the enemies.

Hadhrat Zubair's son Hadhrat Abdullah (RadhiAllaahu-anhu), killed Jarjir.

STRIKE ON ALEXANDRIA

The son of Heraculus, named Constantine, sent a fleet of 500 ships to attack Alexandria.

The Muslims and Romans were engaged in a battle in mid-ocean and both parties leaped into their rivals ships. This

was the first naval battle in which the Muslims demonstrated that they were just as courageous and dauntless on sea as on dry land.

Certain regions had revolted during the rule of Hadhrat Umar (RadhiAllaahu-anhu). During the era of Hadhrat Uthman (RadhiAllaahu-anhu) all these fell under the Muslim command once again.

Hadhrat Umar (RadhiAllaahu-anhu) dispatched armies to Iran during his lifetime. Some areas were conquered but the entire Iran had not come under the control of the Islaamic government. The emperor of Iran, Yazdgird, escaped from place to place; sometimes he was in one city and at other times in another.

Where ever he proceeded he involved the obligation of kingship owed to him by the people. By looking at their emperor the Iranians would become enemies of the Arabs. As a result, the army commanders during the time of Uthman (RadhiAllaahu-anhu) would proceed to the borders adjoining Kufa and Basra and invade. They would pursue the direction of Yazdgird and whichever city came in their path they conquered. In this way Sassanid rule terminated during the period of Hadhrat Uthman's (RadhiAllaahu-anhu) Khilafat.

It has been narrated that a great deal of distress came upon the miserable Iranian emperor so much so that on one occasion he fled in the dark. He hid at the home of a miller. When the miller saw his gold-gilded clothes, he murdered him out of greed. This is the way the Iranian emperor died.

Hadhrat Uthman's (RadhiAllaahu-anhu) armies had reached as far as the land of Turkey. North Africa was conquered.

Spain and Rome were attacked and Cyprus was captured. There was an abundance of wealth in Madinah during Hadhrat Uthman's (RadhiAllaahu-anhu) era, which he gave to the Muslims with great generosity. He was an excellent host. He would serve very lavish food to the guests and whilst he himself eat bread made of vinegar and olives. Hadhrat Uthman (RadhiAllaahu-anhu) was the first person to have MASJIDE-NABAWI built of baked bricks and its pillars painted.

During Hadhrat Uthman's (RadhiAllaahu-anhu) era Muslims had come as far as India, on the one hand, where their authority had reached a subordinate police station area adjoining Bombay. On the other hand North Africa was conquered and Islaam was stretching in the countries of North-West Africa.

His period of Khalifat was 10 years, 10 months and 18 days.

WHO WAS HADHRAT UTHMAN (RADHIALLAHU- ANHU)?

By Allamah Moulana Doust MuhammadQuarashi(R.A)

1. From the three Khalif's he was related to Nabi (Sallallahu alayhi wasallam). His mother was Nabi's (Sallallahu alayhi wasallam) paternal cousin (father's sister's daughter).
2. He was blessed with the wealth of Imaan before Hadhrat Umar (RadhiAllahu-anhu), Abdur Rahman bin Auf (RA) and Abu Ubaidah -bin Jarrah (RA).
3. Even before he accepted Islaam he was well respected amongst the people.

4. Shame and modesty, wealth and generosity were special qualities which were found in him.
5. Like Hadhrat Abu-Bakr (RadhiAllahu-anhu) he never worshipped idols and never drank wine even before accepting Islaam.
6. After accepting Islaam he was so strong and steadfast that even when his uncle Hakm bin Aas tied him to a pillar and forced him to forsake his Deen he refused.
7. After Hadhrat Ibrahim and Hadhrat Looth he was the only person who was blessed with making Hijrat with his family.
8. When he volunteered to assist in the Battle of Tabook, Nabi (Sallallahu alayhi wasallam) raised his eyes to the skies and said three times "Ya Allah! I am happy with Uthman, You be happy with him"
9. When he heard about the 4 days of hunger Nabi (Sallallahu alayhi wasallam) was going through he sent flour, barley bunches of dried Khajoor (dates), one fresh lamb and 300 dirhams cash to Nabi's (Sallallahu alayhi wasallam) house.
10. He did not only go through the trouble of sending these foods to Nabi (Sallallahu alayhi wasallam) but also prepared bread and curry and presented it to Nabi (Sallallahu alayhi wasallam).
11. He was honoured when replying the letter of Nabi (Sallallahu alayhi wasallam) which came from Najraan.
12. He was so sincere in his worship that not a single night passed without him completing the entire Qur'aan.
13. One of his true signs was that most of his nights were spent in the worship of Allah.

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14. He was so soft-hearted that most of his time was spent in crying.
15. Besides the 5 days in which it is forbidden to fast, he spent the rest of the days in fasting.
16. During the drought season he bought 1000 camels and distributed them to the poor of Madinah, thus receiving the pleasure of Allaah Ta'aala.
17. Because of his generosity Nabi (Sallallahu alayhi wasallam) gave him glad tidings of the hurs (women) of Jannah via Hadhrat Ibn Abbaas (RA).
18. At the time of the Battle of Tabook when Nabi (Sallallahu alayhi wasallam) asked for assistance he pledged the first time to give 100 camels, the second time 200 camels and the third time 300 camels.
19. He did not only stop here but the fourth time he brought one thousand gold coins and gave them to Nabi (Sallallahu alayhi wasallam).
20. It is because of this that help Nabi (Sallallahu alayhi wasallam) said: "Whatever he wishes to do, no one can cause him any harm".
21. If he twisted a disorderly type slaves ear, he would give his ears for avengance so that he could be saved from the punishment of the Aakhirat.
22. During his Khilafat no sign existed of the king of Rome (Qayasr).
23. Due to his efforts for Jihad the bodies of the Christians became soulless.
24. The outcome of his efforts changed the following places, Khurasan, Baihaq, Feroz Abad, Sheraz, Thos, Neshapoor, Hirat and others, into Islamic States.

25. Referring to his Martyrdom Nabi (Sallallahu alayhi wasallam) explained that the mill of Islaam will move one day from its place.
26. Also referring to his Martyrdom Nabi (Sallallahu alayhi wasallam) said: "The sword of Allah will remain intact as long as Uthman is alive".
27. Whom Nabi (Sallallahu alayhi wasallam) declared him a friend of his in Jannah.
28. He was blessed as being the son-in-law of Nabi (Sallallahu alayhi wasallam) on two occasions.
29. Whose special hand Nabi (Sallallahu alayhi wasallam) subsituted with his blessed hand during his absence in the Bait -e-Ridwaan.
30. At Hudaibayah, while waiting for Hadhrat Uthman (Radhiallahu-anhu) to return from Makkah, all the Sahaabah witnessed Nabi (Sallallahu alayhi wasallam) being very restless.
31. Nabi (Sallallahu alayhi wasallam) himself proclaimed Hadrat Uthman's(RA) shyness and modesty.
32. His soft-heartedness was just natural.
33. He did not succumb to the disturbance of the rebellious Saabia plots and hand over the Khilafaat.
34. Nabi (Sallallahu alayhi wasallam) gave him the glad tidings of Martyrdom before his death.
35. Referring to him, Nabi (Sallallahu alayhi wasallam) addressed mount Uhud: "O Uhud! There is a Nabi, Siddiq and 2 Martyrs standing on you".
36. Nabi (Sallallahu alayhi wasallam) once said "Even the angels show modesty and shame to Hadhrat Uthman".
37. When he heard about his governors conducting their work askew he straightened them to the unswerving path with force.

38. Once he stood in Madjid e Nabawi after apologising to the public he commissioned an investigating committee of the senior Sahabah of Madinah.
39. He became famous with the title of "Zur Nurain" around the world.
40. Hadhrat Ali (Radhiallahu-anhu) praised his knowledge and fortunes.
41. Hadhrat Ali (Radhiallahu-anhu) came as a representative of the people would come to him and would speak to him with complete etiquette.
42. He spread the scripts of the Qur'aan around the world which became a great blessing for all Muslims, up to this extent that he received the title of "Jamiul Qur'aan".
43. He used all his powers and efforts so that Madinah would not get coloured with the peoples blood.
44. He quenched and fulfilled the thirst of leadership to its maximum.
45. He destroyed the revolution of Iran, Khurasan, Ar Meenah, Azar Baijaan, Egypt and Iskandar.
46. During his Khilafat the Islaamic states spread from the borders of Sind and Kabul to the far end of Europe.
47. During his time the police forces salary went up by 100 dirhams each.
48. He put up army camps in all the new conquered places.
49. In all the grazing areas he built watering holes for the comfort of the animals.
50. He built big buildings for the offices.
51. For the comfort of the animals he built special grazing places, and for travellers he build bridges and rest places.

52. Between Madinah and Najd he build a caravan park for rest and built shops around it.
53. On one route he built a well filled with sweet water.
54. The wells of Saaib, Namir and Arees were the outcome of his efforts.
55. To avoid any floods in Madinah he built trenches on the outskirts of the town.
56. He built a dam to turn the flood waters in a direction away from the town.
57. He extended Masjid-e-Nabawi and made it very beautiful.
58. During Nabi's (Sallallahu alayhi wasallam) time the length of the Masjid was approximately 140 feet and the width was 120 feet. Hadhrat Uthman (Radhiallahu-anhu) extended the length by 20 feet and the width by 30 feet.
59. To safeguard the Qur'aan from being changed he made footnotes by which the Qur'aan will be safeguarded to the Day of Qiyamat.
60. For the upliftment of the Masjids he appointed monthly salaries and also meuzzins.
61. During the time of Nabi (Sallallahu alayhi wasallam) he used to write the Qur'aan and during his time he concentrated on his Khlifaat work, and more oral speeches rather than writing.
62. In the knowledge of Islaam he reached extreme heights.
63. He used to complete the Qur'aan in one rakaat.
64. He was very cautious in relating the hadith of Nabi (Sallallahu alayhi wasallam).
65. Amongst the Sahabah's his independent opinion of a masalah (issue) was accepted as part of Islaam's authority.
66. He gained maximum understanding in the knowledge of inheritance.

67. He solved many difficult problems concerning inheritance.
68. Although he was extremely wealthy, his wealth did not get polluted with outside profane influence.
69. The fear of Allaah settled in his heart so much so that his heart was vigilant all time.
70. When he passed any grave he used to cry uncontrollably so much that his beard used to get wet.
71. Referring to him Nabi (Sallallahu alayhi wasallam) said " If I had 40 daughters I would give them all in marriage to Uthman".
72. Any small difficulty Nabi (Sallallahu alayhi wasallam) experienced used to make Hadhrat Uthman (Radhiallahu-anhu) uncomfortable.
73. Just by seeing the face of Nabi (Sallallahu alayhi wasallam) he understood his disposition.
74. He could not bear the sufferings and poverty which the Ahle Bait were under-going.
75. He avoided committing sin with that hand with which he took Bait to Nabi(Sallallahu alayhi wasallam)
76. Considering his blessed name Hadhrat Ali(Radhiallahu-anhu) named his 2 sons, Uthman Asgar (small) and Uthman Akbar (big).
77. He spent 1000,000 dinars in the path of Allaah.
78. He was always available to fulfil the command of Nabi (Sallallahu alayhi wasallam).
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79. Although he was unable to attend the Battle of Badr, Nabi (Sallallahu alayhi wasallam) kept a portion of the booty for him.
80. The widows and orphans of his close family were cared by him.

81. Because he was unable to present a proper witness, he didn't present Marwan to the public.
82. He preferred to drop a case because of any doubt rather than pursue a false path.
83. Every Friday he freed one slave.
84. He loved to forgive and was very tolerant.
85. He never disgraced a convict because of his crime in front of people.
86. Although he had male and female attendants he still preferred to do the work himself.
87. When he reached Makkah he did not complete his Tawaaf because of Nabi (Sallallahu alayhi wasallam) was absent.
88. Nabi (Sallallahu alayhi wasallam) spoke of this action of his in Hudaibiyyah.
89. When Hadhrat Uthman (Radhiallahu-anhu) heard of this he felt happy.
90. At the time of Tahajjud he used to fetch his own water for Wudhu.
91. His's nights used to pass in remembrance of Allaah and days in Khlifat work.
92. Before and even during his Khilafat, because of all his generosity, he became famous by the name of "Ghani" (generous).
93. Although having beautiful clothes he still preferred his plain and simple clothes and never felt shy about it.
94. At the time of fighting, even after many meetings with the rebels, he felt it inappropriate to leave Madinah.
95. Even during the time of his Khilafaat he used to keep fast.
96. Even during his time as a prisoner he never stopped reading the Qur'aan.

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97. After even extreme constraint, he never allowed Madinah to become coloured with blood.
98. Hadhrat Hasan and Hadhrat Hassan were appointed as guards to safe-guard his house.
99. He reminded Muhammad that he is the son of Abu Bakr (RadhiAllahu-anhu) and saved his son from being killed.
100. While reciting the Qur'aan he was martyred and drops of blood up to today are still found on the pages of the Quraan which he was reading at that time.

SAYYIDINA HADHRAT ALI

(RadhiAllaahu-anhu)

PREFACE

The most appropriate portrait of person Hadhrat Ali (RA) is presented in Rasulullaah's (SallAllaahu alayhi wasallam) own words:

"Spender of nights in prayer, recitation, study and compilation of the Qur'aan and absolute in modesty and faith".

SPIRITUAL AFFILIATION

Rasulullaah (SallAllaahu alayhi wasallam) purpose in this world was to link those who had disregarded their Creator and to remind them that life does not only belong to this world.

Activity, communications, eating and sleeping does not comprise total life. Life is not judging oneself superior and others inferior but, there is more to life.

He also explained that there is another life after this wherein every act will be scaled. Whoever has good actions shall acquire its fruits. Those with evil actions will be chastised. Rasul (SallAllaahu alayhi wasallam) furnished examples for us so that we should contemplate on them. Examine ! Man has one style of mould. Birth occurs in one manner via which a beginning results.

Then what reasoning makes one consider oneself superior to others. Only one whose actions are meritorious is

superior. Allaah only judges one as scrupulous and deserving of reverence if one has immaculate and virtuous qualities.

Ponder! Allaah has secured those towering mountains on the ground. He has created this pure, clean water for assisting the people in their responsibility. This water which can neither be weighed nor evaluated. It fills rivers and gushes away to the oceans. This water which enriches fields and man can procure his food from the cultivated lands.

There is silver, gold and gems in the earth. Man extracts these and utilises these for adornment.

But in doing all these activities and assignments he should not disregard his Creator, who is One, as that is the spirit of life. For recognising Allaah neither a human body is required, nor a brain, but a heart.

It must not happen that darkness penetrates the heart and man begins staggering, getting engrossed in controversy and flouncing about with pride. Life is primarily the life of the heart. If the heart is alive then one has everything. If the heart is dead then there is nothing-no life.

To safeguard the heart from darkness develop light and kindness in it and keep it alive. Rasulullaah (SallAllaahu alayhi wasallam) demonstrated the modes of worshipping. He displayed religious devotions for instituting a semblance with Allaah. He taught us how to stay awake for Allaah's remembrance and gave spiritual education to his successors.

He taught things by which good character, justice, mercy, love and honesty developed in the people. For the objective of establishing a link with these things Hadhrat Ali (RadhiAllaahu-anhu) trained such disciples who had humility and love.

Hadhrat Ali's (RadhiAllaahu-anhu) disciples continued these teachings.

They also taught that one should not divorce oneself from others and sit isolated in a cave. If a person sits detached, trying to cleanse himself getting polluted with the filth of the world and prevents himself only from evil then he is practising selfishness.

No! The Islaamic way is to dwell among people and display to them a model! One's pattern should be that eating does not mean eating by oneself but also filling the bellies of others. Comfort is not only one's own but also giving rest to others.

Hadhrat Ali (RadhiAllaahu-anhu) made such a sequence whose bond join one another. These Chisti, Nazami, Sabiri and Qadiri (orders) are couplings of that same chain which by its own pragmatic example enriched world history. Wherever fountains of spiritual blessings circulate, or the lamps to eradicate the darkness of sin are lit, they are all, in actual fact, the service of Hadhrat Ali (RadhiAllaahu-anhu). We have recorded these facts so that you understand that there was requirement for a spiritual affiliation for the Muslims also. This relationship of ours with Hadhrat Ali (RadhiAllaahu-anhu) has become very authoritative. The manner in which Hadhrat Ali (RadhiAllaahu-anhu) established this relationship shall remain till Qiyamat. We cannot ever be alleviated of the responsibility of gratitude owed to Hadhrat Ali (RadhiAllaahu-anhu).

Say'yadina Hadhrat Ali (RadhiAllaahu-anhu) who is also called Abul Hasan, Abu Turab, Haider and Lion of Allaah was the paternal cousin of Rasulullaah (SallAllaahu alayhi wasallam). Rasulullaah (SallAllaahu alayhi wasallam), son of Abdullah, son of Abdul Muttatalib and Hadhrat Ali (RadhiAllaahu-anhu) was the son of Abu T'Alib son of Abdul Mul alib. Thus he was near and dear to Rasulullaah (SallAllaahu alayhi wasallam).

He remained under the guardianship of the Rasulullaah (SallAllaahu alayhi wasallam) from childhood and observed Rasulullaah's (SallAllaahu alayhi wasallam) world-adorning beauty by way of his nightly worshipping and devotions, Rasulullaah's (SallAllaahu alayhi wasallam) considerate treatment of people, method of communicating and etiquette.

These were then the identical deeds which Hadhrat Ali (RadhiAllaahu-anhu) displayed and taught to others.

Rasulullaah's (SallAllaahu alayhi wasallam) love for Hadhrat Ali (RadhiAllaahu-anhu) was so immense that few people began considering that Rasulullaah (SallAllaahu alayhi wasallam) informed him about certain secretive things of Deen which he had not disclosed to others. Once someone directly asked him concerning this. In reply Hadhrat Ali (RadhiAllaahu-anhu) said: "Nothing which is hidden from the Ummat has been shown to me". Nonetheless, it is a fact that Allaah has blessed a greater share of Qur'aanic perception to some and less to others. Some comprehend the realities of Deen more than others.

On another occasion someone else inquired: "Has Rasulullaah (SallAllaahu alayhi wasallam) shown anything to you which he did not show to anyone else?" Hadhrat

Ali (RadhiAllaahu-anhu) replied: "No" It was due to his great understanding that when he once saw Rasulullaah (SallAllaahu alayhi wasallam) and Khatija (RadhiAllaahu-anha) performing Namaaz he was at first surprised when Rasulullaah (SallAllaahu alayhi wasallam) explained that it was worship by which purity is created in the heart and said: "Think! Should you bow before idols or the One Allaah?" Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) pondered about this and enhanced himself with the wealth of Islaam on the very next day.

What are the ages of 10 or 11 meant for? These are days of play. But observe Hadhrat Ali (RadhiAllaahu-anhu)! In him the inquiry for the truth had commenced. He detached himself from his family and tribe; in reality from all the customs of the community and began walking solitary; he believed in the Oneness of Allaah and the Rislaat of Muhammad (SallAllaahu alayhi wasallam). There was no class of loyalty which he did not exhibit. There is no category of chivalrous action which he did excute.

We only have to think for ourselves. At the time of Hijrat when the enemies had encompassed Rasulullaah's (SallAllaahu alayhi wasallam) house and were standing, intent on killing him, Hadhrat Ali (RadhiAllaahu-anhu) covered himself with the sheet of the Rasulullaah (SallAllaahu alayhi wasallam) and slept without anxiety.

Rasulullaah (SallAllaahu alayhi wasallam) said: "Ali do not be alarmed! I am going. I have some valuables of people in my possession which you must return, and then meet me in Madinah."

Who can execute this responsibility? Only one who is loyal, to whom Rasulullaah's life is dearer than his own.

Prominent personal wished to marry Rasulullaah's (SallAllaahu alayhi wasallam) daughter, Sayyidina Fatima (RadhiAllaahu-anha) the leader of the women in Jannat. But Rasulullaah (SallAllaahu alayhi wasallam) preferred Sayyidina Hadhrat Ali (RadhiAllaahu-anhu).

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) was not wealthy; he was neither of high society nor a merchant. His was a life of impoverishment and worship. One deliberation relates to another.

Sayyidina Hadhrat Ali's (RadhiAllaahu-anhu) was a excellent host. He fed his guests with the very finest food. Once some guests arrived and proceeded to the Masjid. They saw a person sitting in the Masjid's corner in pauper's clothing, in communication with Allaah. What did the guests know who this person was ?

At meal time they suggested to Hasan (RadhiAllaahu-anhu) that he should contemplate sending food to the saintly person sitting in the Masjid.

Hadhrat Hasan (RadhiAllaahu-anhu) responded smilingly, "That is my father". All those boons, great hospitality and big-heatedness are all attained as a result of emulating his footsteps and his fasting. He broke his fast with a small piece of cake made of barley. He endured in worship for as long as he desired.

It cannot be stressed enough that wealth, high social position and enormous demands of business did not captivate Hadrat Ali (RA). Rather, it was the act of accomplishing things for the pleasure of Allaah, sacrifice and loyalty which made him Fatima's (RadhiAllaahu-anha) husband. Sayyidina Hadhrat Ali's (RadhiAllaahu-anhu)

objective was to be the beloved of Allaah. Whatever he did and said. On every dauntless occasion Hadhrat Ali (RadhiAllaahu-anhu) was the assistant of Rasulullaah (SallAllaahu alayhi wasallam). There was only one battle in which the Rasulullaah (SallAllaahu alayhi wasallam) himself together with 30,000 fearless fighters left Madinah to encounter the Romans and Hadhrat Ali (RadhiAllaahu-anhu) remained to protect the inhabitants and the city of Madinah.

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) even felt very depressed because he was unable to participate in battle to elevate the Deen of Islaam. Rasulullaah (SallAllaahu alayhi wasallam) consoled him: " Ali! Just as Allaah had destined Haroon (Alaihis-Salaam) to assist his brother Moosa (Alaihis-Salaam), so are you today in the position of Haroon to me".

The Battle of Badr is well documented. Great and renowned chiefs of the Quraish participated in this battle. There was an army of 1,000 men, a hundred cavalry-men with Utba as the commander-in-chief. Great heroes accompanied this army. He (Utba) came out retorting: "Who is there to challenge me?" His ego had risen to such extent that he bothered for nobody. His brother and son were with him, all equipped with arms. When the Ansar of Madinah emerged to confront him he inflated his face and remarked: "You are not creditable of contesting me. There must be a appropriate match".

On hearing this Sayyidina Hadhrat Ali (RadhiAllaahu-anhu), Sayyidina Hamza (RadhiAllaahu-anhu) and Sayyidina Abu Ubaida (RadhiAllaahu-anhu) stepped forward. Just like their opponents these people were Quraishi. This was a proper encounter. Their faces were

such that pity did not penetrate their hearts by looking at their faces. These were, after all, related family folk, but the affiliation of Islaam superseded all.

Utba challenged Hamza (RadhiAllaahu-anhu) and his brother confronted Hadhrat Ali (RadhiAllaahu-anhu). His son injured Abu Ubaida (RadhiAllaahu-anhu). Hamza (RadhiAllaahu-anhu) killed Utba and Hadhrat Ali (RadhiAllaahu-anhu) shattered Walid to segments with one blow. Then Shaiba who had wounded Abu Ubaida, was killed by Hadhrat Ali (RadhiAllaahu-anhu) and the injured Abu Ubaida was taken before the Rasulullaah (SallAllaahu alayhi wasallam).

In the general battle Hadhrat Ali (RadhiAllaahu-anhu) displayed such a spectacle of sword fighting that even the enemies acknowledged his supremacy.

In the Battle of Uhud Hadhrat Ali (RadhiAllaahu-anhu) demonstrated parallel spectacles. The flag bearer emerged singing:

"See, the flag bearer of the Quraish is emerging from the battle lines, saying. Look at the grandeur and listen to the war cry!".

Oh Muslims! Who is there among you to send me to hell or take the road to Jannat after being martyred by my hand!" This was like a ridicule. Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) exclaimed: "It is I who shall bulldoze you into the depths of hell!". He then struck him such a blow with the sword that he collapsed to the ground, cutting his ankles. When they charged he displayed such feats of valour that they were left perplexed.

When the Rasulullaah (SallAllaahu alayhi wasallam) was wounded in Uhud, Hadhrat Ali (RadhiAllaahu-anhu) would fill and bring water in his shield and Fatima (RadhiAllaahu-anhu) would wash his blessed face. Hadrat Ali (RA) also distinguished himself in the Battle of the Trench.

These days armies generally conceal themselves in underground cellars and launch onslaughts but in those days making a trench was an innovative move. The ground was first measured, then the volunteers dug it. Three thousand Muslim volunteers had come forward to dig. Each one was mandated to dig a length of 20 yards. The trench was only 10 yards wide and ten yards deep.

During the times of digging Rasulullaah (SallAllaahu alayhi wasallam) pitched a tent on a hillock and surveyed the progress. He would himself participate in the digging. Many a night passed without sleeping. Prominent Sahaba (RadhiAllaahu-anhuma) and the Rasulullaah (SallAllaahu alayhi wasallam), together with his family which included Hadhrat Ali (RadhiAllaahu-anhu), toiled day and night. When Muslims could not find any baskets Hadhrat Abu-Bakr (RadhiAllaahu-anhu) and Hadhrat Umar (RadhiAllaahu-anhu) would briskly fill the soil in their clothes and dispose of it. The digging of this trench lasted for about three weeks.

COURAGEOUS FEATS AT THE BATTLE OF THE TRENCH

The enemies had a warrior named Amr bin Abd-e-Du. The enemies proclaimed that not even by a thousand cavalymen could overwhelm him. Amr advanced and yelled. "Who is there to challenge, me I am Amr bin And-e-du!".

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Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) entreated: "Oh Rasul of Allaah! I shall encounter this foe of Allaah".

Rasulullaah (SallAllaahu alayhi wasallam) restrained Hadhrat Ali (RadhiAllaahu-anhu).

But after Amr had made his outcry thrice and none besides Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) emerged, Rasulullaah (SallAllaahu alayhi wasallam) gave Hadhrat Ali (RadhiAllaahu-anhu) permission. He equipped him with a sword with his own blessed hand and fastened a turban on his head with his blessed hands. Thereafter he wished him farewell.

Amr made a famous statement: "If anyone tells me three things I shall surely accept one".

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: "Amr will you believe my three requests?"

He replied in the affirmative.

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: "The first request is that, you become a Muslim".

Amr replied: "This cannot happen".

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: "The Second offer is that you refrain from fighting".

Amr replied: "This is difficult. Women will humiliate me and say 'Wear bangles and sit at home'".

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: "The third offer is that you fight me".

Amr replied, sniggering: "I did not know that anybody in the world would make this request to me, but I do not wish to fight you".

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: "But I want to fight you".

Hadhrat Ali (RadhiAllaahu-anhu) was on foot while Amr was mounted on a horse. Amr dismounted from the horse and asked: "Who are you?"

Hadhrat Ali (RadhiAllaahu-anhu) replied: "I am son of Abu Talib".

Amr launched an attack with his sword and it pierced through the shield and injured Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) on his forehead.

Just as a wounded lion springs up so did Hadhrat Ali (RadhiAllaahu-anhu). He smote Amr's shoulder with all his might. With the sword given to him by the Rasulullaah (SallAllaahu alayhi wasallam). The sword went through the shoulder right to the ground. Amr collapsed like a stack onto the ground, and Hadhrat Ali (RadhiAllaahu-anhu) had obtained victory.

THE BATTLE OF KHAIBER

The Battle of Khaiber is so celebrated that many books have been filled with the episodes of this battle and stories of Hadhrat Ali's (RadhiAllaahu-anhu) heroism.

There was a fort in Khaiber named Qamus. Renowned Sahaba (RadhiAllaahu-anhu) were sent to invade Qamus but were unsuccessful. Rasulullaah (SallAllaahu alayhi wasallam) said, "Tomorrow the flag shall be given to the one by whose hands the fort will be conquered. He loves Allaah and His Rasul (SallAllaahu alayhi wasallam) and He is one whom Allaah and His Rasul (SallAllaahu alayhi wasallam) love".

The Sahabah (RadhiAllaahu-anhuma) waited nervously for the entire night to see to whose lot this gift would come.

At dawn Rasulullaah (SallAllaahu alayhi wasallam) said: "Call Ali!"

Sayyidina Hadhrat Ali's (RadhiAllaahu-anhu) eyes were experiencing difficulty and he could not fathom that he would be chosen. He was agitated due to tears and irritation. On the directive of Rasulullaah (SallAllaahu alayhi wasallam) he emerged aided by a Sahabi (RadhiAllaahu-anhu).

Rasulullaah (SallAllaahu alayhi wasallam) massaged saliva from his mouth on the eyes, prayed to Allaah and gave him the flag. The pain and irritation in the eyes was eradicated.

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) narrated that no pain existed in his eyes.

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) asked: "O Rasul of Allaah! Shall I fight the Jews and make them Muslims?"

He was advised: "Present Islaam with mildness".

He said: "O Ali ! If someone is guided via you it is superior than all the wealth in the world."

Marhab emerged from the fort proclaiming:

"I am the courageous Marhab. I am seasoned in warfare and am dexterous. I am geared with weapons. Every child of Kahber recognises me".

When Hadhrat Ali (RadhiAllaahu-anhu) heard the boasting

of Marhab, he advanced saying: "I am the lion. My Mother named me lion. I am like the lion of the jungle of whose awe everyone is terrified".

Marhab was a person who could fight a thousand men but when the lion of Allaah pounced and struck him a blow with his sword on his head it split open and stretched as far as the teeth. The clatter of this break was heard by the army.

Exclamations that were heaven-splitting radiated from the Muslim army and the great fort of Khaibar was conquered.

Hadhrat Umar (RadhiAllaahu-anhu) went to Jerusalem he left Hadhrat Ali (RadhiAllaahu-anhu) behind as his deputy.

Hadhrat Umar (RadhiAllaahu-anhu) used to say that for passing judgement in court cases Hadhrat Ali (RadhiAllaahu-anhu) outclassed them all.

Hadhrat Ibn-Abbaas (RadhiAllaahu-anhu) said that if Hadhrat Ali (RadhiAllaahu-anhu) stated any Shar'i regulation it was not essential for anyone to subsequently enquire about it.

In the era which is analysed currently Hadhrat Ali (RadhiAllaahu-anhu) was the most superb orator and judge.

During the Friday Khutbah we always hear:

The most merciful of my followers to follow is Abu Bakr. The strictest among them in (obeying) the Order of Allaah is Umar. The most modest of them all is Uthman and the finest judge among them is Hadhrat Ali (RadhiAllaahu-anhu).

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Hadhrat Ali (RA) was appointed the Khalifa after the Martyrdom of Hadhrat Uthman (RadhiAllaahu-anhu).

His period of Khalifat was for four years and few days short of nine months.

WHO WAS HADHRAT ALI (RADHIALLAHU-ANHU)?

By Allamah Moulana Doust Muhammad Qurashi (RA)

1. He whose childhood was in the house of Nabi (Sallallahu alayhi wasallam).
2. He was blessed with Imaan in his childhood.
3. Nabi (Sallallahu alayhi wasallam) treated him as his own brother.
4. Nabi (Sallallahu alayhi wasallam) counted him amongst the "Ashara Mubasahra "The Blessed Ten--those people who received glad tidings of Jannah in this world.
5. He was married to Hadhrat Fathima (RA).
6. He was amongst the very first to accept Islaam.
7. He was given glad tidings of Jannah in this world.
8. During his youth he was very brave because of this he was given the title "The Lion of Allaah."
9. His entire life was free from idol worship.
10. During the Battle of Tabook, Nabi (Sallallahu alayhi wasallam) made him a Khalif to look after the women folk at home.
11. For the Battle of Khaibar Nabi (Sallallahu alayhi wasallam) sent him as a mediator for the Muslims.
12. On the day of Mubalah, when two parties face to curse each other, Nabi (Sallallahu alayhi wasallam) took him notwithstanding that he was a close relative. The Mubalah did not take place because the kuffar (Christians) said that "If Nabi (Sallallahu

- alayhi wasallam) brings his close family withdraw the Mubalah".
13. Nabi (Sallallahu alayhi wasallam) used to phrase "Ahl" (Household people) on him.
14. He was classified friend of all by Nabi (Sallallahu alayhi wasallam) at the Pond of Ghum thus ending any Deeni differences between the Household of Rasulullaah (Sallallahu alayhi wasallam) and the Sahabah (RA).
15. Nabi (Sallallahu alayhi wasallam) accepted him as his beloved.
16. For the steadfastness of his heart and the safeguarding of his tongue. Nabi (Sallallahu alayhi wasallam) made this dua for him "Ya Allah guide his heart and safeguard his tongue".
17. After this dua he never doubted in any of his Islaamic decisions.
18. Nabi (Sallallahu alayhi wasallam) used him once during his lifetime for a special decision.
19. Whose love Nabi (Sallallahu alayhi wasallam) regarded as his love.
20. Whose hatred Nabi (Sallallahu alayhi wasallam) regarded as his hatred.
22. Hadhrat Umar (Radhiallahu-anhu) regarded him as the best decision maker.
23. Ibn Abbaas (Radhiallahu-anhu) accepted his decisions without any doubt.
24. According to Hadhrat Abdullah bin Masood (RA), Hadhrat Ali (Radhiallahu-anhu) was an expert in the field of inheritance.
25. Before sending him to the Battle of Khaiber, Nabi (Sallallahu alayhi wasallam) put his own saliva on Hadhrat Ali's (Radhiallahu-anhu) eyes.
26. He whose decision and judgement left the world amazed.
27. He reached high ranks in the knowledge of the Qur'aan.

28. In memorisation of the Qur'aan there was no equal to him.
29. He used to spend days and nights in the recitation of the Qur'aan.
30. Nabi (Sallallahu alayhi wasallam) gave him glad tidings of victory before he departed for the Battle of Khaiber..
31. At the time of the anger of Hadhrat Fathima, Nabi (Sallallahu alayhi wasallam) addressed him "Abu Turab" i.e. Father of Sand.
32. In relations to the narration of Ahaadith, he himself reported 586 Ahaadith from Nabi (Sallallahu alayhi wasallam).
33. From whom the other Sahabah and Tabieens related many Ahaadith.
34. He sent Abdullah bin Abbaas (RA) to Kufa to care for the goodwill of the people.
35. Because of his intelligence Kufa became like a tent over the Sahabah.
36. Through the blessing of his efforts thousands of Muhadditheen, i.e. Scholars of Ahadith were born in Kufa.
37. Without him no one had the courage to talk to Nabi (Sallallahu alayhi wasallam) whilst he was angry.
38. The signs of bravery showed visibly on his body.
39. Through the blessing of the saliva of Nabi (Sallallahu alayhi wasallam) his eyes never pained till his death.
40. Through the blessing of the saliva of Nabi (Sallallahu alayhi wasallam) he had no pain in his eyes till his death.
41. To love him excessively may sometimes become a means of demolition of ones Imaan.
42. And to hate him may also destroy one's Imaan.
43. About whom Nabi (Sallallahu alayhi wasallam) prophesied his assassination.
44. According to the narration of Askary if Nabi (Sallallahu alayhi wasallam) regarded Hadhrat Abu-

- Bakr (Radhiallahu-anhu) as the eyes and ears of a body, then he would regard Hadhrat Ali (Radhiallahu-anhu) as the head.
45. For the night of Hijrat. If Nabi (Sallallahu alayhi wasallam) trusted Hadhrat Abu-Bakr (Radhiallahu-anhu) with Allah's trust then he trusted, Hadhrat Ali (Radhiallahu-anhu) with the creations, trust.
46. According to the narration of Wakidi the ayat "These people who spend their wealth day and night" was revealed concerning Hadhrat Ali (Radhiallahu-anhu).
47. Due to the fear of Allah he shed tears most of the time.
48. He returned his brother Akeel with his own expense and did not let any decrease come to the Baitul Maal.
49. After the Martyrdom of Hadhrat Uthman (Radhiallahu-anhu) without Hadhrat Ali (Radhiallahu-anhu) people were very unsettled about the next leadership.
50. Although there was a war between Hadhrat Muawiyah and himself, with great sympathy and regret he explained to the people after the war that between and Hadhrat Muawiyah (RA) and himself Islaamically and religiously there was absolutely no difference, i.e. their Islaamic beliefs were the same.
51. He increased by 4000 yearly the income derived from land revenue.
52. He abolished Zakaat on horses.
53. He kept a close eye on his governors characters.
54. He began checking written agreements.
56. He appeared before his own appointed judge, Qazi Shuraih (RA), as a defendant.
57. Because of his honesty a Christian was blessed with Islaam.
58. He became famous for keeping a watchful eye in the bazaar on the peoples' measuring and dealings.

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57. Because of his honesty a Christian was blessed with Islaam.
58. He became famous for keeping a watchful eye in the bazaar on the peoples' measuring and dealings.

59. He used to constantly advise the buyers and sellers of their Islaamic rights and the need for honesty.
60. Because his childhood was in the house of Nabi (Sallallahu alayhi wasallam) the effect of Nabuwaat brushed off on him
61. It was just part of his nature to reach the depth of masaa'il.
62. After the friendship of Nabi (Sallallahu alayhi wasallam) for 30 years he attained the precise knowledge of the Sunnah of Nabi (Sallallahu alayhi wasallam).
63. He was one of the writers of Wahi during Nabi's (Sallallahu alayhi wasallam) life.
64. In Islamic Fiqh masaa'il he reached high ranks.
65. Besides having Ilmi discussions, solving Fiqh Masaa'il was very simple for him.
66. He used to have Ilmi discussion with the other great Sahabah.
67. Even the fountain heads of Sufism are dependent on him.
68. He established the grammar of Arabic and favoured the entire Muslim community with it.
69. By nature he was a very stable person.
70. He whose entire life was soaked in piety.
71. Neither his poverty or his authority affect him.
72. Even after becoming a leader he did not build any house for himself.
73. His life's simplicity did not allow him to have even a servant.
74. Concerning whom Hadhrat Ayesha's (RA) quote was famous: " Ali is one who stands in Salaah the entire night and fasts the whole day".
75. Making excessive ruku and sajda fitted his natural habit.
76. Because of his family relationship with Nabi (Sallallahu alayhi wasallam) his contact with Nabi (Sallallahu alayhi wasallam) was even closer.

77. He used to always speak very high of the pious people.
78. There was absolutely no doubt in his simple lifestyle regarding showing of riches or status.
79. Even during his leadership he used to visit and protect the bazaar.
80. Showing lost travellers the correct route made him very happy.
81. His daily food was simple.
82. He used to stay away from a very high style of food.
83. Knowledge gushed out from every limb, and wisdom dripped from him.
84. Despite the peoples' adulation, he did not accept responsibility for Khalifat before its time.
85. He named his children after Hadhrat Abu-Bakr (Radhiallahu-anhu) and Hadhrat Umar (Radhiallahu-anhu) and proved his love for them both.
86. Helping the poor and needy was his profession.
87. He performed his Salaah behind Hadhrat Abu-Bakr (Radhiallahu-anhu) and completed the right of his Imaan.
88. In the marriage of Hadhrat Asma (RA) he gave preference to Hadhrat Abu-Bakr (Radhiallahu-anhu).
89. He took a pledge at the hand of Hadhrat Abu-Bakr (Radhiallahu-anhu) and saved the Muslims from being split.
90. For the upbringing of the orphan Muhammad bin Abu Bakr (RA), Hadrat Ali (RA) married his mother Asma binte Umais (RA).
91. He explained the Deen of Hadhrat Farouk as the Deen of Allaah and testified to the oneness and unity of Allaah.
92. He called Hadhrat Umar's RadhiAllaahu-anhu army the army of Allaah through which Islaam became stronger.

93. He testified that Hadhrat Umar (RadhiAllaahu-anhu) was the refuge of all Muslims and sealed the mouths of the enemies.
 94. He praised the companions of Nabi (SallAllaahu alayhi wasallam) and strengthened the sect of the Ahlus Sunnah.
 95. He, with the Ahlus Sunnah, accepted the given Deen of Allaah and his Rasul (SallAllaahu alayhi wasallam) happily.
 96. He once proclaimed to Hadhrat Uthman (RadhiAllaahu-anhu), "You are more closer to Nabi (SallAllaahu alayhi wasallam) because you have been blessed by marrying two of his daughters". After this comment all doubts were cleared as to who held the higher status.
 97. To prove his sincerity he sent his two sons, Hasan and Hussain to safe-guard the house of Hadhrat Uthman (RadhiAllaahu-anhu) while the rebels surrounded his house.
 98. He did not divide the special orchard in Khaibar and expressed his agreement with Hadhrat Abu-Bakr (RadhiAllaahu-anhu) physically.
 99. Before Nabi's (SallAllaahu alayhi wasallam) demise when he asked for a pen and paper, Hadhrat Umar (RadhiAllaahu-anhu) did not do so seeing the condition of Nabi (SallAllaahu alayhi wasallam) and Hadhrat Ali (RadhiAllaahu-anhu) also did not bring the pen and paper supporting Hadhrat Umar's (RadhiAllaahu-anhu) reasoning.
 100. He did not refuse at any time that Hadhrat Abu-Bakr (RadhiAllaahu-anhu) and Hadhrat Umar (RadhiAllaahu-anhu) be buried next to Nabi (SallAllaahu alayhi wasallam).
 101. He was like the sun guiding towards the valid path but was fatally wounded by the poisoned sword of Ibn Muljim. By this wound he passed away on the 20 of Ramadhan-40 Hi0 Hijri.
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